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No. 9.

CHURCH EXTENSION AND SELF-SUPPORT.

BY A DISTRICT MISSIONARY SECRETARY.

By Church Extension we refer to new enterprises in the rapidly rising towns and villages of the Dominion. By Self-Support we mean the freedom of our Congregational Missionary Society from all dependence for support upon the Colonial Missionary Society, and also the attainment of self-sustentation by our local Missionary churches.

To the first two we are already committed, by taking up new fields in some of the towns of Western Ontario, and by the gradual reduction and speedy termination of the Colonial Committee's grant. The last is the goal to which we must press forward, if the new enterprises are to be pressed on successfully, and the gradual withdrawal of English help is not to damage us.

It cannot be denied that one cause of the weakness of Congregationalism in comparison with some other denominations in the Dominion is this, that so large a proportion of our churches are, and have been for many years, dependent upon missionary aid for the support of ordinances. Doubtless, in most cases, this is inevitable, and by none has it been more felt and deplored than by the devoted and laborious pastors of these missionary churches. In not a few instances, indeed, a pastor has quietly but sorrowfully left his field, seeing no prospect of self-support being attained within any definite period, and feeling reluctant that the church should apply year after year for the same old missionary grant, possibly for an increased sum. At the same time he feels a great delicacy in urging his people to seek less help from the Society, for this is simply to ask that they do more for his own support. May not the following supposed case be regarded as typical of the method in most of our churches applying for missionary aid: A meeting of the church is called to consider the matter. The annual subscription for the pastor's support having been previously made, it is found that there is no increase on the past year's subscription, and it is agreed to ask for the same missionary grant as formerly; or it is found that through the decease or removal of some prominent member or members of the church and congregation, less has been promised towards pastoral support, and unless the already indifferently paid minister be content to do his work on a smaller salary, more has to be sought from the Missionary Society.

Meantime, the pastor comes to the Union Meeting, with a burden on his mind which no one ought to have to bear upon that joyous occasion, because uncertain as to whether the application of the church will meet with a favourable response from the Missionary Committee, and yet feeling that on this depends his remaining in his present field, or his removal from it.

Brethren, is there not altogether a fault among us in this particular? Ought there not to be some systematic effort made to develop *self-help* in our missionary churches, without compelling the minister to be their sole educator in the

matter, and the chief sufferer, when a conflict arises between the Missionary Executive and the church seeking aid ?

If we are to undertake new enterprises, demanding no small outlay of means, and if we are to do so in the face of a diminished subscribing constituency, must not some new effort be put forth to lift all the missionary churches up nearer to the point of self-support ? But what shall that effort be ? Shall we adopt the sliding scale, and do with our missionary churches as the Colonial Committee now deals with us ? This could not be tolerated. It has been tried within the memory of some of us, and proved a miserable failure, although certainly it may work well if voluntarily adopted by individual churches. Shall we reduce the grants to all churches by a certain per centage during the coming missionary year ? This plan would also, we are persuaded, prove a failure, and would lead to a general exodus of many of our ministers to the United States and other countries. I humbly submit to our District Committees a plan which I am persuaded would do much to develop self-help, and set free a proportion of our funds for new efforts. It is this, that during the month of April or May next, before the annual application for missionary grants be made, every missionary church be visited by a deputation of two. There might be the District Missionary Secretary and an intelligent and enterprising lay brother, or failing him, a pastor of a self-supporting church. These brethren should seek a conference with the church and earnestly and affectionately press upon them, in view of the new enterprises contemplated, and the diminished income, to make an increased effort in the direction of self-support ; or should it be found that the pastor's salary is inadequate to his requirements, that the effort be either wholly or in part with a view to his more efficient support. We are persuaded that such a deputation would be welcomed by all the missionary pastors, and if more quiet, would be far more effective than the annual missionary deputation to collect money. Is it not a fact that it is sometimes easier to induce a church to add \$50 or \$100 to its minister's salary than increase its annual missionary collection by \$20 ? Now I am not sanguine enough to suppose that in every case an increase would be the result, but in many cases it would certainly be, and in all cases it would do good to have the matter set before the churches, *ab extra*. If no more than six churches were in this way urged up to self-sustentation, or twelve churches led to increase their contributions towards the pastors' support by \$80 or \$100 each, it would set free a sum equal to that which we now receive from England, and which is demanded for the new enterprises. Certain it is that something has to be done, and some new steps staken, if we are not only to hold our ground but make progress. And should the above thoughts provoke discussion on the point the writer will feel rewarded.

PRAYER-MEETINGS.

The Prayer-Meeting arises out of the spiritual necessities of Christians. We could imagine any number of merely formal professors, living without Prayer-Meetings, and without prayer itself ; but we cannot do so with genuine Christians. "They that feared the Lord spake often one to another," declares to us not only a fact, but a necessity of spiritual life. The existence of the Prayer-Meeting, and its state, constitute the best tests of the vigour and warmth of Church life. In seasons of revival and ingathering, Christians flock to the meeting for prayer, as hungry men gather in for food ; but unlike hungry men, they go forth with appetites still increased.

Answers are promised to prayers. Help is not promised to mere needs, as such. The need becomes a sore spot in the moral man. The pulse beats through it ; everything unfriendly tortures it ; the thought cannot get beyond it ; it becomes a cry of the heart for help. And then the help comes. It is bound up. It is

mollified with ointment. The soul, like Saul under David's playing, is refreshed and is well.

God, in his character as the Hearer of Prayer, encourages us to pray, not only by His promises beforehand, but by the answers he gives. It follows, that if God answers prayer, the man who waits continually on God obtains more blessings in answer to prayer, than the man who seldom approaches God. And Christian experience testifies to this. The more we look for answers, the more answers we will find ; not merely make discoveries of blessings waiting for us, though unseen before, but rather find blessings hitherto withheld, but given now to enrich the worshipper.

Given, the necessity and blessing of prayer—and given, the liberty of approach, by the guidance of the Spirit, in the name and for the sake of Christ—the origin of meetings for Prayer is not far nor hard to seek. Men who have been blessed in communing with God, will recommend such interviews to others ; nay more, they will offer to pray with them, and pray for them ; and men less acquainted with God will be glad of the sympathy of the others, and be encouraged by the freedom of their access to God. These, in their turn, become mighty in prayer, and greatly help the faith of others.

I once heard a minister, a stranger, pray for "all praying societies connected with this congregation," when there were none in existence. It was, in its manward aspect, a sharp though undesigned rebuke. No church is complete, or doing its proper work, without its social prayer-circles. A church's work is to gather in sinners to the fold of Christ, and to build up in holiness those already gathered in. In both respects the Prayer-Meeting is admirably adapted to benefit the soul. The sinner's mind is touched and led, as his needs are spread out in the confessions and pleading of the others ; and the saint is led very near the gate of heaven in his own and others' prayers, and returns to the affairs of this life more than ever resolved and encouraged to live as a Christian ever should—with his Master consciously beside him.

Like as some departments of learning, which if not acquired in youth, are scarcely ever acquired, so if a convert be not led forward at once to the practice of prayer with, and in the hearing of, others, he never becomes mighty in prayer. Scarcely any young convert will much hesitate, in his first warm feeling toward Christ, to pray with and for others. And the practice will be a wondrous gain to his own soul. And there is no department of Christian work to which he can be so immediately introduced, as that of helping to sustain the Prayer-Meeting.

In the conduct of such meetings there are no sets of stiff rules to be laid down. If no one is appointed or asked to lead the meeting, some one will find it necessary to lead without being asked ; and it is probably always better, in connection with an organized church ; that some one should be appointed or expected to lead every such meeting. And if taking part in Prayer-Meetings draws out the talents and graces of the persons so engaging, the conducting of the meeting still more so ; and thus appears the advantage of giving to many this privilege, either by multiplying the meetings, or varying the leadership, or by both.

Nor is an unvaried routine best in the meetings themselves. At times they may include more of praise, and at other times more of exhortation or experience ; and again they may be prayer only. At times the leader may find it necessary to call on one after another to pray ; at other times he has but to intimate that the "meeting is open," to find prayers in abundance, spontaneously offered.

We have not, because we "ask not," or because we "ask amiss." The great fault with our Prayer-Meetings is three-fold—want of definiteness, naturalness, and warmth in our prayers. Time is consumed over mere commonplaces. We come to the Great Provider professing to have felt the famine, but which sack we are to hold up to be filled we don't know. A general flavor of want and need has been faintly present in our utterances ; but our desires have been so indistinct, even to ourselves, that to give us a special blessing would not seem to be in connection at all with our prayers ; and the Lord only answers us in a general way,

by making us feel our leanness and our need the more. A definite prayer may expect a definite answer. A patient who will give the doctor no information but only that he "is sick," will probably receive only some mild cathartic, but miss the special remedy adapted to his disease. God's Spirit does not so with us. He fastens upon some particular sin in our conscience, and pushes it home upon us, and pierces us through and through, with it, till that sin is slain, and we slain with it! And when in the after-life that we begin to lead with Christ, we make a new discovery of another sin, we are to drag it out and slay it in Christ's sight, with prayers for help and groans of penitence. And when we discover some great emptiness to be filled, we are to hold it up before God, till the very heavens grow "weary with forbearing!"

And we must cultivate a natural expression in prayer. So many men are undevout in their lives, that for *them* to be natural would needs be to be undevout. Such men never pray. Their "prayers" are but devout shams. Still another class, and who are Christians, seem to leave behind them in prayer everything peculiarly their own, and drift along in the most abject formalism. No spice of the man's idiosyncrasy is found in his prayers. Whatever be the occasion, or however special the need of the hour, the prayer is ever the same. How can he expect a definite answer who asks by no definite prayer? How can he expect an answer shaped and fitted to his need who never presents that need, to have an answer shaped and fitted to it? In this glorious Bethel-ladder of communication between Earth and Heaven, the angel who brings down the answer is always of the same course and order with the one who took the petition up.

And we need warmth in our prayers. Shall God deign to speak with men, and our souls not be stirred at the condescension? Shall Christ, having already suffered and died for us, come to us with whispers of love, and *our* hearts not feel the rapture? The voice follows the heart: let the heart be stirred, and then the voice will find strength and freedom.

The leader of a Prayer-Meeting will often find the opportunity and benefit of throwing in a suggestion or hint as to the subjects for prayer. It has always been considered decorous and proper to omit, in social prayer, all "proper names" and minute circumstances, even when a special request may be made for prayer. It is doubtful if this is so often necessary. "God bless Jessie, and teach her to give Christ her heart to-night" is probably a far better prayer for impressing the heart of the poor anxious girl, and more likely to obtain an answer, than any reference whatever to "the young sister now in our midst." If our ordinary speech, our personal exhortations, and our prayers, were nearer one another all the time, our speech would be holier, and our prayers more natural.

To conduct a Prayer-Meeting is one of the best means known to become fitted for the more important public duties of the Church. To get a young convert to commit himself to vocal utterance in the praying circle, is one of the best things that could be done for him. And to have a band of praying men and women, those "whose hearts the Lord hath touched," is the surest sign of a living Church, and the surest indication of victories yet to be.

W. W. SMITH.

THE RELIGIOUS CONDITION IN GERMANY.

The Provisions made for Spiritual benefit, shall be the centre of suggestion in the topics of this second letter. A stranger on his first Sabbath here is much struck with unlikeness to home. Reflection on the unlikeness seems to me to mark strongly, as evil, too much adherence to the methods of the past. We at home are liable to fall into this evil, and so I write not so much to blame good people here as to guide our working at home.

The texts of the preachers are a striking illustration of the tendency and of the

evil of it. These are in large proportions the so called Gospel or Epistle of the day. Fancy this repeated year after year. Some preachers are able to give always a new shade to the theme drawn from the text, but has not the natural weariness one finds at a constant repetition something to do with the emptiness of the churches. This system of texts springs from the observance of the anciently established church-year. Thus from the first Sunday in Advent, in the end of November, and then through Christmas, Easter, Pentecost and the long Trinity period, each Sunday is celebrated as the anniversary of some event in our Lord's life, passages of Scripture chosen centuries ago as appropriate to be read on these occasions are read; and generally one, often both of the sermons take these as texts. The tendency of this repetition to a lessening of interest among the audiences suggests another fault of this system. A constant contemplation of what the life of Christ was two thousand years ago, is a neglect of what the life is that Christ is living to-day. He ever liveth, lives now. The Father is now among us in His Holy Spirit, living among us: and what that Spirit is now speaking, what Christ is now speaking, must be preached. Men are ready to turn to the pulpits above described, and cry, "Tell me if Christ is speaking to me to-day, and what He says just in the present juncture. I cannot abstract my heart from the heart rending needs of this moment in order to observe an anniversary. Tell me what Christ was, but tell me also what He is. Let me feel that the events which suggests to the preacher his texts and words are the events which I must face hour by hour. Then I must go to hear him." True, we should take the story of Christ and other words of Scripture for our texts, but the choice of the special words should depend on the urgent need of the day. The habit of too close adhesion to the methods of past centuries, its ceremonies, its words, its ritual, anything that was merely an adaptation to that time, is apt to hide from us the blessing there is in Christ, which is healing, ready for every one in every age, healing for every one now.

The same habit of satisfaction with the methods of the past leads German ministers to decline establishing Sunday Schools. If there be a church custom, they have derived, say from the Reformation times, which the Sunday School seems likely to interfere with, that custom is fondly guarded, though many see it has become almost useless. So it is with the custom of religious instruction in the day schools, and with the children's service held in some churches, but virtually abandoned by the mass of the people; so also with the custom of leaving the spiritual instruction and care of the people almost entirely to the ministers, or to a certain few teachers.

Again; by this last remark is suggested the want here of meetings for prayer and conference, such as we prize so much at home. In Würtemberg, these exist to a large extent among the lower classes. And I have been told that Melancthon held and recommended such. I have not verified this statement. However, such gatherings are very infrequent now. True, our conference and prayer-meetings require much of the husbandman's care for their purification and enrichment. But they meet real wants. We would not part with them. We know their value.

But one can notice now a growing Sunday School movement. Before speaking of it a word about present spiritual provisions for children and the family.

And before that let me say, by the way, that the condition of church buildings in Germany, is another example of letting the old suffice. We in America and Britain think Germany is the land of art, the land of fine buildings, fine churches. Are not the cathedrals of Strasburg, Cologne, Antwerp &c., very fine? I answer, the churches here are in general in unworthy condition, outwardly dilapidated, inwardly cheerless. In most of them there is no heating apparatus. Who ought to be asked to sit an hour and a half on Sunday in a cold church? I reckon to faults of this sort a good deal of the German neglect to attend public worship.

The Magdeburg Dom (cathedral) is a magnificent pile, perhaps the finest church in North Germany. I entered it on Old Year's Day, just past, after a year's ab-

sence. I was deeply moved by the grandeur of the building. How those massive pillars tower away up, as if to heaven! How majestic the arches of those aisles! How exquisitely rich the carved marble pulpit, and the carvings and decorations of the choir! How beautiful those stained windows, where Augustine and Ambrose stand and gaze on us. The pealing of the organ away down from, as it were the very sky for height, seemed like a song from the skies. But, alas, my humanity froze. I longed to get home before the precious sermon was over. Here in Göttingen, besides the cold, there are the sorry looks above alluded to. Let us learn. We should so suit our churches that our senses will not interfere with heartfelt devotion. Luxury and bareness are alike bad. We will talk of the children next time.

ADAGE.

LIVINGSTONE'S LAST HOURS.

At the risk of some of our readers having read the volumes from which we extract it, or seen it in some of the many periodicals which have quoted it, we give below the exquisitely pathetic and touching account, furnished us by Mr. Waller in his *Last Journals of David Livingstone*, of the death of the great traveller. Apart from the intrinsic interest of the narrative itself, it manifestly claims a place in the organ of the denomination of which Dr. Livingstone was so distinguished a missionary; for although we would not "glory in men," in any improper sense, we think it is not altogether an unreasonable pride that prompts us to say that the great explorer lived and died a Congregationalist.

"On the 30th April, 1873, Chicambo came early to pay a visit of courtesy, and was shown into the Doctor's presence, but he was obliged to send him away, telling him to come again on the morrow, when he hoped to have more strength to talk to him, and he was not again disturbed. In the afternoon he asked Susi to bring his watch to the bedside, and explained to him the position in which to hold his hand, that it might lie in the palm whilst he slowly turned the key.

"So the hours stole on till nightfall. The men silently took to their huts, whilst others, whose duty it was to watch, sat round the fires, all feeling that the end could not be far off. About 11 p.m. Susi, whose hut was close by, was told to go to his master. At the same time there were loud shouts in the distance, and on entering, Dr. Livingstone said, 'Are our men making that noise?' 'No,' replied Susi, 'I can hear from the cries that the people are scaring away a buffalo from their dura fields.' A few minutes afterwards he said slowly, and evidently wandering, 'Is this the Luapula?' Susi told him they were in Chitambo's village, near the Malilamo, when he was silent for a while. Again speaking to Susi, in Suaheli this time, he said, 'Sikun'gapi kuenda Luapula?' (How many days is it to the Luapula?)

"'Na zani nikutatu, Dwana,' (I think it is three days, master), replied Susi.

"A few moments after, as if in great pain, he half sighed, and said, 'Oh dear dear!' and then dozed off again.

"It was about an hour later that Susi heard Majwara again outside the door, 'Dwana wants you, Susi.' On reaching the bed the Doctor told him he wished him to bring some water, and for this purpose he went to the fire outside, and soon returned with the copper kettle full. Calling him close, he asked him to bring his medicine-chest and to hold the candle near him, for the man noticed he could hardly see. With great difficulty Dr. Livingstone selected the calomel, which he told him to place by his side; then, directing him to pour a little water into a cup, and to put another empty one by it, he said in a low feeble voice, 'All right; you can go out now.' These were the last words he was ever heard to speak.

"It must have been about 4 a.m. when Susi heard Majwara's step once more. 'Come to Dwana, I am afraid; I don't know if he is alive.' The lad's evident

alarm made Susi run to arouse Chumah, Chowperé, Matthew and Mutanyaséré, and the six men went immediately to the hut.

"Passing inside they looked towards the bed. Dr. Livingstone was not lying on it, but appeared to be engaged in prayer, and they instinctively drew backwards for the instant. Pointing to him, Majwara said, 'When I lay down he was just as he is now, and it is because I find that he does not move that I fear he is dead.' They asked the lad how long he had slept? Majwara said he could not tell, but he was sure that it was some considerable time. The men drew nearer.

"A candle stuck by its own wax to the top of the box, shed a light sufficient for them to see his form. Dr. Livingstone was kneeling by the side of his bed, his body stretched forward, his head buried in his hands upon the pillow. For a minute they watched him: he did not stir, there was no sign of breathing; then one of them, Matthew, advanced softly to him and placed his hands to his cheeks. It was sufficient; life had been extinct some time, and the body was almost cold: Livingstone was dead.

"His sad-hearted servants raised him tenderly up, and laid him full length on the bed, then, carefully covering him, they went out into the damp night air to consult together. It was not long before the cocks crew, and it is from this circumstance—coupled with the fact that Susi spoke to him some time shortly before midnight—that we are able to state with tolerable certainty that he expired early on the 1st of May."

Space will not permit us to repeat the truly wonderful narrative that follows—the embalming of the body, its conveyance to the coast amid hostile peoples, the risks his faithful servants exposed themselves to, the precautions they took to preserve their secret, the determination they showed to complete their self-imposed task, the miserable, disgraceful reception they met with from the authorities at Zanzibar, all make up a story that is more marvellous than any novel, and we would emphasize Mr. Waller's words when, summing up the whole, he says: "We must hope that it is not too late—even for the sake of consistency—to put it on record that *whoever* assisted Livingstone, whether white or black, has not been overlooked in England. Surely those with whom he spent his last years must not pass away into Africa again, unrewarded and lost to sight.

MR. BRIGHT ON DISESTABLISHMENT.

We give below a condensed report from the *English Independent*, of that portion of Mr. Bright's recent address at Birmingham that bore on the question of disestablishment.

After a glance at the change wrought by the last general election, and a brief allusion to the great loss which he thinks the country has sustained in the retirement of Mr. Gladstone; and a passing sally of wit and humour as he referred to the new Tory ministry,—“twelve gentlemen,” as he described them, “whose special recommendation is that they never did anything, and further, that if they attempted to do anything, it was merely to prevent their opponents from doing something,” and who, he thought, “would get on for a good while pretty well, if they would keep off politics,” he came to the subject of patronage.

The little patronage of Scotland has been condemned as most dangerous, while the enormous and corrupt patronage of the Church of England was declared in the same breath to be a thing that must be carefully guarded from destruction. The result of the Patronage Act was the raising of a new and great question in Scotland which will no longer slumber. “In the future,” said Mr. Bright, “the question of disestablishment will come up as the main question before almost every constituency in that kingdom.”

Coming to the ecclesiastical legislation for England, the Archbishop's Bill illustrated the saying that the most reckless and dangerous things are often proposed and done by very moderate men. The Commons were exceedingly unanimous

and enthusiastic about this measure ; but he had never known the house to be so except when it didn't know what it was doing, or where it was going. This point he illustrated most effectively by reference to the Ecclesiastical Titles Bill, and the Russian war. Mr. Disraeli was glad to have anything in his hand that was popular ; so " he tacked himself to the Archbishop's apron, and the Bill passed." That Bill charged thousands of the clergy with lawlessness ; and this reminded him of a saying of Colonel Perronet Thompson, who, talking of a revolt of troops, said " it was a very dangerous thing when the extinguisher took fire, for then there was not much chance of the conflagration being put out." Referring to the Act of Uniformity, Mr. Bright excited the utmost enthusiasm by his tribute to the two thousand who seceded in 1662. " That," he said, " was a most blessed secession for the country, because no doubt it laid the foundation of a party which have ever since been the consistent friends of freedom and improvement in our legislation." But while under that Act the persons rejected were those furthest from Rome, now the persons to be restrained are those nearest to Rome ! Sir William Harcourt says if one set of priests refuse to conform, others will be found " ready to obey the national church ;" and upon this and other kindred sayings of the member for Oxford, Mr. Bright poured out the vials of his scorn. " I think," said he, referring to the fact that Sir William is an archbishop's son, " he must have forgotten somewhat of the rock from which he was hewn, and he must be thinking more of the profession to which he is now attached " Law, however, can only touch dresses and ceremonies ; it cannot touch the heart and conscience. Any attempt to bind the clergy in a straight waistcoat must inevitably fail, and if there is to be freedom only outside the Establishment, then its days are numbered. Zeal will not for all time sacrifice freedom, even to keep the emoluments and dignities of the State Church. The whole of this portion of the speech went powerfully in support of the action taken last session by Mr. Gladstone, though Mr. Bright scarcely required to say that he had no sympathy whatever with the Ritualists. " I can dispense," he added, with some things that I think are superstitious in the Church of England, even upon the view of the Evangelical party, and therefore I should be the very last man to add anything to them." All he asked was, Can this vast question be longer submitted to the care, and the disposal, and the management, and the votes, and the speeches of the two Houses of Parliament ?

Alluding to the case of Bishop Wordsworth and the Rev. Mr. Keet, as an instance of the annoyance which comes from the sacerdotal spirit within the Church, which despises the humble, hard-working Nonconformist whose labours have been so blessed of heaven, Mr. Bright proceeded to show that there was not only strife between the clergy and the congregations, but also between the clergy and the bishops—nay, between the bishops themselves, as exemplified in the recent case of Bishop of Colenso. The name of the latter, and especially the allusion to the " message of justice and mercy " which brought him to England, were loudly cheered.

The conclusion of the argument was, that " the State Church, as we have it now, is not, and cannot be, in harmony with the age ;" and the enthusiasm with which these words were received by the audience, it would be simply impossible to exaggerate. The cheering was again and again renewed, and that, apparently, by the great body of the people present. What was there in a Church establishment existing in the reign of Elizabeth, that could possibly be in harmony with the reign of Queen Victoria ? As to the political influences of the Church, he had found that it rendered no service to the great work of reform. Viewing it as a religious institution, its scanty and inadequate payment of its curates, the mode in which its patronage was dispensed, and its simony, were altogether a disgrace. Here there were some cries of " No !" but these were instantly drowned in loud cries of " Yes, yes !" while Mr. Bright exclaimed, " I am only speaking with the voice of thousands of curates in the English Church"—a declaration that was received with tremendous applause. The opposition, indeed, seemed to do Mr. Bright good. It was at this point that his hoarseness disappeared, and his

voice rose loud and clear, reminding us, in some degree at least, of what it was in the orator's best days, as he proceeded to deal with Archbishop Tait and Sir W. Harcourt's plea that the residuary legatee of disestablishment would be the Church of Rome. But has not the fort that was intended to defend us turned its guns against us? "Oh," says Sir William, "you may change the garrison; but don't blow up the fort." The fact is, however, that the garrison and the fort are inseparable. It is only through the hierarchical and prelatical church that there are converts going over to Rome. Parliament and the people are helpless in the matter; and it is the State bonds in which the Church is bound that cause the mischief and the helplessness. No one, I may here note, cheered these remarks more enthusiastically than Professor Fawcett.

Mr. Bright closed by saying that he did not recommend constituencies to exact pledges for disestablishment. "It is," he said, "one of the gravest questions which the people have ever had to consider. It is a far more important question than the question of free trade, and far more important and far more difficult than the question of extension of the franchise or redistribution of seats. It is a question that goes deep down in the hearts of hundreds and thousands and millions of men, and women in this country, and you cannot by a wrench settle it. What you have to do is to discuss it with fairness—fairness to the Church, and fairness to its ministers. I am not asking you to plunge into a violent agitation for the overthrow of the Establishment of the Church of England. I think it would be a great calamity indeed that a great change like that should come by violent hatred and discussion, and should be accomplished in a tempest which is almost like the turmoil of a great revolution. I ask you only to consider it, and I appeal not to you who may be Nonconformists, or to you who do not care about the Church; but I appeal to those who do care about it, who do care about Protestantism and religion. It is not for me to lead you in any crusade against the Church. I have offered to you to-night my homely contribution to the discussion of the greatest question of our time. If I am able to form any just judgment upon it, I should say that it will be a great day for freedom in this country, and for Protestantism and for Christianity, which shall witness the full enfranchisement of the Church within this realm of England."

THE WEEKLY OFFERING.

"UPON THE FIRST DAY OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE AS GOD HATH PROSPERED HIM."

This requires that charitable appropriations be *systematic*. It requires some plan, deliberately and prayerfully adopted, assessing on the income a determinate proportion for charitable purposes. It forbids giving merely from impulse, as under the excitement of an eloquent charity sermon, or the accidental sight of distress. It forbids giving merely at random what happens to be convenient. It transfers the control of charity from the capriciousness of sensibility and the parsimony of convenience, to the decisions of reason and conscience. It regulates impulse by principle. It brings the whole subject into the closet, to be determined by prayer and deliberation, according to the rules of the Bible, in the fear of God, and the spirit of consecration to him. In carrying into effect the plan thus deliberately adopted, charitable appropriations will enter into our calculations as much as the necessary expenditures on the person, the family, and the business; they will be managed with as systematic exactness as any matter of business; they may with advantage be as regularly booked. A line written on a memorandum of his charities, kept by a systematic giver and found after his death, suggests an important reason for keeping such a record: "I keep this memorandum lest I should think I give more than I do."

They who obey the scriptural rule of benevolence, do not wait to be solicited.

Like the impoverished but liberal Macedonians, they are "willing of themselves." If a way of conveying their gifts is not at hand, they seek one out, as Paul describes the Macedonians: "praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." Thus, according to the inspired plan, the urgent solicitation is not on the part of the agent of benevolence to draw charity from the giver, but on the givers' part to find the agent to receive and disburse their charities. Let this system be adopted, and the funds of benevolent societies would flow in unsolicited, and the expense of collecting agencies would cease.

The scriptural rule requires *frequent and stated appropriations*. "On the first day of the week, let every one lay by him." If it is allowable sometimes to depart from the letter of this law, the spirit of it must be regarded. Having adopted his plan of giving, the giver is required at frequent and stated times to examine his income, assess on it the prescribed proportion, and set aside the amount sacred to benevolence. His appropriations must be *frequent*, to keep pace with his earnings and with the constant calls of benevolence; *stated*, that they may not be forgotten. This is inconsistent with giving a large sum, and then for a long time nothing, and with the intention of giving only or chiefly at death.

The text cited requires that charities be *proportionate to the income*. In the laws regulating the Jewish tithes and offerings, God prescribed precisely what proportions should be given. This was practicable in a system of laws for a simple agricultural people, among whom every family was entitled to an inalienable inheritance in the soil; but the gospel, designed for all nations and ages, could not with equity fix the precise proportion. And it fits the entire character of the gospel—free grace from God, free love from man—to leave the decision of this point to the unconstrained love of those who have freely given all to Christ; for "God loveth a cheerful giver." But the principle by which the proportion to be given is determined, is most explicitly stated. "Let every one lay by him in store, as God hath prospered him." Nothing can satisfy God's claim less than a consecration to benevolence of an amount proportioned to the prosperity God has given. Do you think yourself benevolent because you give something—much? If you give less than "according as God hath prospered you," yours is but the benevolence of Ananias and Sapphira.

This principle of proportionate benevolence is repeated in various forms in the Bible. "If any man minister, let him do it as of the ability that God giveth." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "As we have opportunity, let us do good unto all men." "I am debtor" to put forth benevolent efforts "as much as in me is." "Honor the Lord with the first-fruits of all thine increase." There are three points in this requirement of benevolence proportioned to the income.

1. *All must give*. "Let every one." The gospel does not release the poor from giving. The smallest income can pay a proportion. Nothing short of the total cessation of God's gifts can exempt from the law, "As God hath prospered him." The Macedonian church were praised for giving in "their deep poverty." The story of the widow's two mites settles for ever the acceptableness to God of offerings from the poor. And one dollar thus given, has often a moral power greater than a thousand. The benevolence of Louisa Osborne, the coloured domestic, who, from the wages of one dollar a week, paid twenty dollars a year to educate a youth in Ceylon, as it has been brought to light by the missionary who witnessed the unusual benefits of her donation to the mission, has thrilled the hearts of American Christians. The widow's two mites, which were all her living, lifted to the gaze of the universe and illuminated by the Saviour's commendation, have exerted and will exert a power which no mine of gold can equal—as if a dew-drop, expending its whole being to refresh one tiny flower, had been transformed, as it exhaled to the skies, into a star, and fixed in the brightness of the firmament to bless the creation for ever.

2. Donations should increase with the increase of ability to give. "As God hath prospered him." This requires the rich to give proportionally to their increasing wealth, though, in order to do it, they must give thousands of dollars where they used to give one. And these great donations are not to be regarded as specially praiseworthy, more than smaller gifts which cost as great sacrifices and are proportionally as much. In both cases the giver has but "done what it was his duty to do."

3. *The rich must give a larger proportion of their income than the poor.* A poor widow with a helpless family cannot give a tenth of her earnings without taking bread from her children. Will any imagine that a man who has wealth, or even a competency, is required to give no larger a proportion of his income than that widow? A poor labourer may be subjected to more inconvenience by giving five dollars, than a man of wealth by giving five thousand. Hence, the greater a man's wealth, the larger must be the proportion of income which he gives. Hence the propriety of a rule adopted by Mr. N.R. Cobb, a merchant of Boston, to give from the outset *one-quarter* of the net profits of his business; should he ever be worth \$20,000, to give *one-half* of the net profits; if worth \$30,000, to give *three-quarters*; and if ever worth \$50,000, to give *all* the profits. This resolution he kept till his death, at the age of 36, when he had already acquired \$50,000, and was giving all his profits.

Different individuals, who had aimed at systematic benevolence, have come to different conclusions as to the proportion which they ought to give; and, perhaps, each one to a correct conclusion, in his particular circumstances. Zaccheus gave *half* of his goods to the poor, besides restoring fourfold his unjust gains. The first converts at Jerusalem, to meet their peculiar circumstances, sold their possessions and made distribution of the avails, as every man had need. Paul repeatedly intimates that he had suffered the loss of all things. Others have adopted plans similar, in the main, to that of Mr. Cobb, already cited. Others, after paying what has been needful for a most economical support, have given all their income. John Wesley is an example. "When his income was £30 a year, he lived on £28, and gave away £2; the next year his income was £60 and still living on £28, he had £32 to give. The fourth year raised his income to £120, and, steadfast to his plan, the poor got £92." Others, again, have given a tenth of the gross amount of their receipts.

Such is the scheme of Christian beneficence devised in heaven, and enjoined by inspired wisdom. Let every man consider that in neglecting it, he sets at nought the authority and the wisdom of God. Men may deride it; and so it is written of one of our Lord's many discourses on the right use of property, "The Pharisees, who were covetous, heard these things, and they derided him."—*Samuel Harris.*

THE CLAIMS OF TEMPERANCE UPON CHRISTIANS.

The letter of VERITAS in last month's INDEPENDENT raises some very important questions which are pressing themselves with ever increasing force upon the attention of the Christian public, evoking more earnest thought and prayer than at any former period, and demanding for their solution an enlightened unity of feeling and purpose among those who love our Lord Jesus Christ.

How, it may be asked, is such unity to be brought about? We answer, by the employment of the same means in the church which are owned of God for the conversion of sinners. Men are in error and darkness as to the nature of alcohol, and they need to be enlightened and converted. "To the law and to the testimony." We would not go one step beyond the warrant of Scripture. If the general tenor, the plain intent and meaning of God's Word leaves his saved ones at liberty to indulge in the use of intoxicating liquors, aye or no, just as their fancy or appetite may incline them, then we forbear further urging, for we would not be found

wiser than God. But if the Bible gives no uncertain sound, we would have all the company of the preachers to "cry aloud, and spare not." Why should not the same unity prevail upon this question as upon the other great doctrines of our holy religion? Is the teaching of the Word so very obscure and difficult of interpretation, or is it, that a fear in regard to Temporalities bars the way to a further declaration?

We know that the use of intoxicating liquors, has led, and is still leading many souls to everlasting destruction, and if Scripture favours, even if it does not directly command a total abstinence from their use, and if in addition we see that many and great advantages both temporal and spiritual, flow from such abstinence, ought not every christian to pray for the prosperity of that cause? And if he pray for that, how can he place intoxicating liquors upon his table, no matter by what name they are called? We would say to every total abstainer, let this cause occupy a prominent place in your prayers, public as well as private. How can we expect the church to be awakened to a sense of its duty in this matter, if we do not pray God to grant us that blessing? There may be many at this present time, who never thought of this matter before, anxiously inquiring what the will of the Lord is? We have been straightened in ourselves, not in God. Let us come out into a freer, larger place, and let the *light* shine? We sympathise deeply with VERITAS in regard to the use of intoxicating wine at the Lord's Supper. He does not stand alone. There are many whose conscience, not to speak of a slumbering appetite, will not suffer them to partake of this most unfit emblem of our Saviour's shed blood, and there are many more who use it under protest. How long is this sacred feast to be profaned by placing this temptation to fall in our brother's way, and offending the sensibilities of others who would on no account suffer the same wine in their own houses?

Is it not a sad thing for parents, while rejoicing in the conversion of their children, and in their joining themselves to the Lord's people, to be compelled also to say, my children never knew the taste of intoxicating liquors until they sat down at the Lord's Table! VERITAS says he is not a member of any temperance society, and never has signed the pledge, but would willingly do this if he thought that by so doing he could benefit a weaker brother. "Let every man be fully persuaded in his own mind." Temperance Societies may not be doing their work in the best possible manner. They may be undertaking work they are not well adapted for. We believe that the *Church* ought to *save the fallen*. But if she is shamefully negligent in this duty, must the drunkard be permitted to perish without a hand being outstretched to save him? Why should Christians stand aloof from a Society which, however imperfectly constituted, has yet been the means of changing the tears of the heart-broken wife, and the cries of hungry, ragged children, into songs of glad deliverance? But imperfect as those Societies are, what would our country be without them? We would say, therefore, in all kindness to VERITAS and others like-minded, "Come over and help us." You will find warm hearts and ready hands to welcome you, where we can be mutually helpful to each other in promoting the glorious cause of Temperance.

WITH GOD'S HELP.—Formerly I thought of this work as more difficult than it seems to me now. I am deeply convinced of one thing as I grow older, and that is, God never sends me to preach a sermon, anywhere or on any occasion, but he sends some one into that congregation to receive just that truth which he has sent me to utter. Oh, there are hearts—I cannot point them out to-day—but there are men and women in this audience whose souls are beginning to be stirred, and to whom God is speaking, even through my feeble voice, this morning. God grant to speak more fully and more loudly to their consciences; rouse them from the stupor of sin and bring them to Christ! And there are men saying, "God helping me, I will be a better minister than ever before." God help you to carry out your purpose!—*Bishop Simpson.*

Editorial.

The Canadian Independent.

TORONTO, MARCH, 1875.

FIRST THE KINGDOM.

There is often far more anxiety felt about filling the Church, than there is about bringing sinners to Christ. The addition of a single family to a congregation is frequently the subject of congratulation among the members, while the awakening of a soul to a sense of its lost condition, or its conversion to God, is allowed to pass almost without remark. Yet "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance;" and should not the church on earth be in full sympathy with the church of the first-born above?

We have often tried to account for this apparent anomaly. Christians not only ought to desire the glory of Christ, and the salvation of sinners, more than any earthly or selfish interest, but we are led by the Word of God to believe that all true believers actually do. The very first impulse of their new life is, to do as their Divine Master did, to seek and to save the lost, and as Andrew and Philip did—each one to find his own Simon, or Nathaniel, and bring him to Jesus. And yet we are very loth to come to the conclusion, that those who do not presently show this active interest in the spiritual growth of a church cannot be Christians.

That point we must leave to themselves to settle, between their own consciences and God who trieth our hearts. To their own Master they stand or fall. We can only repeat the inspired admonition, "Examine yourselves!"

Of the fact of this apathy, however, in many of our churches, there can be no doubt. Neither can we doubt that it is one of the chief reasons why our churches do not fill up, and why those who do come amongst us remain so often and so long unconverted. Worldly people are generally sharp enough to see whether we seek *their's* or *them*. They are too ready, in most cases, to conclude that ministers are more anxious for the *fleece* than for the *flock*. And if their natural suspiciousness is confirmed in any case, by observing that the Treasurer of the church pays them more attention than any one else, they will, not unlikely, become prejudiced against all religion, and religious people, and perhaps stumble over that stumbling-stone into perdition! We have seen men bored and button-holed for money in a way that seemed to us very likely to lead to that result.

On the other hand, a true and prayerful interest in a man's spiritual welfare, or in the spiritual prosperity of the Church, will show itself unmistakably in ways that need no describing. It will glisten in his eyes. It will tremble in the tones of his voice. It will betray

itself in the pressure of his hand. And however indifferent or even opposed any one may be to spiritual religion, he cannot help being favourably impressed by the exhibition of a genuine and unselfish interest in himself personally, or in those around him. "He is convinced of all, he is judged of all; and so, falling down on his face, he will worship God, and report that God is in us of a truth."

Men love earnestness and sincerity and warmth wherever they see it, and will often leave a cold and lifeless congregation for one of more congenial atmosphere. The words of Christ to the Laodiceans, "I would thou wert *cold* or *hot*," are the expression of a longing no less human than it is Divine. And we never yet knew a church to be lively and spiritual, where the unconverted were not attracted to its services. The Cross attracts them; the Spirit draws them; their friends invite them; and the house is full. Of such a church the Lord says, "They that dwell *under its shadow* shall return; they shall revive as the corn, and grow as the vine; and the scent thereof shall be as the wine of Lebanon."

If, therefore, our brethren will only seek that first, which is of chief importance, and aim at direct spiritual results, rather than at popularity, or financial prosperity, they will find that they are taking the surest and the speediest way of attaining their wish in regard to the temporalities of the church. The injunction, "Seek *first* the kingdom of God, and his righteousness," has a voice as much for churches as for individual believers, and the promise is equally sure to them and to all who obey it, "all other things shall be added unto you."

THE ENGLISH CONGREGATIONAL MEMORIAL HALL.

The *English Independent* of January 21st, contains very full and interesting details of the dedication services connected with the opening of the Memorial Hall and Library, lately erected in London, which took place on Tuesday, January 19th. Mr. J. Remington Mills occupied the chair, and after the opening hymn had been announced by Rev. Dr. Allon, and the offering of the dedicatory prayer by Dr. Stoughton, addressed the assembly, reciting the difficulties which had surrounded the project, and congratulating them on their success. The Report of the Committee says:—

"When the Congregational Union of England and Wales resolved to commemorate the fidelity to conscience which was shown by the ejected ministers of 1662, it was scarcely to be expected that a sum of £250,000—a quarter of a million of money—would be raised for the various objects of that commemoration. Yet that sum was contributed, and the Union then publicly expressed its thankfulness to God 'for such a noble proof of Christian sympathy' with the great principles of civil and religious freedom which the commemoration had called forth.

"One of the special objects of the Bicentenary subscription was the erection of a Memorial Hall and Library, with offices for the use of the various societies connected with the denomination in London. This scheme was confided to the trustees of the Congregational Library, with additions to their number from the Bicentenary Committee; and in carrying it out, they were enabled, by the sale of the lease of the old library buildings, to give about £9,000 towards the support of the new undertaking. In their appeal for subscriptions, the committee, having set forth a plan and assumed its success,

said, 'Here our Congregational Union meetings can be held; here our religious societies may assemble; here special religious services may be promoted, and all the interests of our common Christianity advanced.' On the faith of this prospectus a sum of £50,000 was obtained, and the committee have now the pleasure of meeting these subscribers and friends in their own Memorial Hall.

The inaugural programme included, besides the dedication service on Tuesday, a public meeting in the evening; a *soirée* on Wednesday, to which representatives of Evangelical Nonconformity of all denominations were invited, followed by a public meeting, in the course of which addresses were delivered by almost all the leading ministers and laymen of the denomination, of which we cannot pretend to give even the subjects, not to say an outline, occupying as they do over forty columns of the *Independent*. We append a description of the building.

"The Memorial Hall in Farringdon street was formally opened on Tuesday last. Our readers are aware that this edifice is one of the results of the Bicentenary Commemoration of 1862, when a fund amounting to a quarter of a million was subscribed by the Congregational body, in memory of "the ejection of two thousand ministers from their homes and livings as ministers of Christ in the Church of England, under the stringent, inhuman, and unjust provisions of the Act of Uniformity." There were several objects to which the amounts subscribed were to be appropriated, and the liberty was left to every subscriber of allocating his contribution to any of these specified purposes. £50,000 were found to be available for the

Memorial Hall. Negotiations were opened with the Committee of the Congregational Library, who, upon throwing their energies into the scheme, added to the fund £8,530, the amount received from the Metropolitan Railway Company as compensation for the remainder of the lease of their premises. It was determined that the edifices should be erected on freehold property, and considerable difficulty had to be encountered in securing a suitable site. The choice finally fell upon a vacant space of ground which had formed part of the site of the Fleet Prison. In dimensions it included 9,000 feet, having 84 feet frontage to Farringdon street, 32 feet to Old Fleet lane, and a depth of about 100 feet. Messrs. Tarring and Son, of Basinghall street, were selected as the architects, and the plans prepared by them, and approved, provided for the erection of a hall 86 feet long, 46 feet wide, and 42 feet in height; a library, 57 feet by 46 feet, and 27 feet high; a large conference room, board-room, twenty-five secretarial and other offices, besides housekeepers' apartments, &c. The edifice is in the decorated style of Gothic architecture. The material is grey stone, varied with red granite. The roof is gables shaped, flanked with towers of unequal height, the southern tower being 160 feet. Beneath this tower is the principal entrance, from which a flight of steps conducts into a vestibule ornamented with red granite pillars. From this vestibule a double stone staircase leads to the first floor, upon which is the library; and from thence to the second floor, where the grand hall is located. The roof of this hall is constructed of

woodwork, of very elaborate and effective design. With the additional space afforded by the galleries, accommodation is provided for upwards of 1,000 persons. A fine stained-glass window, representing the embarkation of the Pilgrim Fathers, is one of the most prominent features in the decoration. This window is the gift of Dr. Nathaniel Rogers, of Exeter. In the library is a memorial window, at present only partially completed. It will contain full-length portraits of John Bunyan, John Milton, John Howe, and Richard Baxter; and medallion portraits of the late Rev. Dr. George Smith, of Poplar (whose widow, and father-in-law, Mr. S. Morley, M.P., are the donors of the memorial), Dr. Binney, Dr. Vaughan, and Dr. Pye Smith. The full-length figures are very successfully treated, but the medallions which have portraits already inserted, and which are supposed to represent Drs. Binney and Vaughan, are simply hideous, and mar the whole of what is otherwise a very beautiful window. The building is for the most part of fire-proof construction, heated by hot water, well lighted and ventilated throughout. The corridors are laid with encaustic tiles. On the day of opening, a profusion of shrubs and hot-house flowers with which the staircases and their approaches were decorated added greatly to the general effect."

Lovers of "the weed" will bear with us if we drop a parting tear over the memory of the Rev. George Trask, a Congregational Minister, of Fitchburg, Mass, who was better known, however,

as the originator and chief promoter of the Anti-Tobacco reform. An obituary notice of him in the *Congregationalist* says:—

"He was one of the marked men of the epoch of which we write, and well deserves recognition as one of the brave spirits of the great Reform period. No matter that the work to which he consecrated himself was not a popular one; no matter that he labored almost singly and alone; no matter that he was compelled, *ex necessitate rei*, to act as president, secretary, treasurer and general manager of 'The Anti-tobacco Society'; no matter that he received no endorsement from the great and fashionable; it was all the same to him. He cared not for it; Providence had fitted him for just such a thankless task, given him the needed inspiration for it, and a 'helpmeet' qualified, aye, and supposed to give that sympathy and assistance without which no man can put forth his full strength. And this last was a great matter to George Trask, as it ever must be to any one who is called to suffer martyrdom, whether at the hands of a mob, or upon the gibbet or social proscription."

If George Trask was rough, as some people thought him, in manner or language, it must be replied, the writer says, that he had a rough subject to deal with, and adds:—"Not only young men, but many a minister of the gospel too, and others occupying high and influential positions in the varied walks of life, will bless the memory of George Trask while they live, for having saved them from a despicable and destructive vice." Peace to his ashes!

EDITORIAL NOTES.—The pressure upon every item and paragraph that will not our columns is so great this month, that *spoil* by keeping. Our readers will therefore be compelled to add four pages to excuse the absence of the usual Editorial notes, as we did in February, and to hold over, till April,

Correspondence.

LETTER FROM REV. C. H. BROOKS.

To the Editor of the "*The Canadian Independent.*"

DEAR SIR,—We are unwilling to be lost sight of by our Canadian friends or even to barely hold our present place in their thoughts and interests ; we want to strengthen existing ties, hoping at the same time to form new ones between us here in the East, and churches, families, in 'ividual hearts in the far-off western homeland. How else can we accomplish our end, but by correspondence and what more fitting channel for such than your own magazine ? Will you allow me then a portion of its space from time to time that I may use it for the purpose of carrying on our work and things connected with it, and presenting them before our Canadian Congregationalists, that so in our return journeys we may bring back in the spirit, at least, these newly found helpers, knowing that while they bless they must be blessed by such an enlargement of their sphere of thought and effort. If the foreign missionary needs to be cheered by the love and to be strengthened by the prayers of Christians at home, do not these equally need to be ever reminded that the field—the world—stretches farther than the bounds of their own vision, need too to be lifted up and out of the all-engrossing cares of business or of fashion, and be borne away in thought to look down on new scenes, and there if not to learn new lessons yet to learn by heart some of the old, old ones ? Are we selfish or one-sided then in trying to bring you all to us, and to be aided by you ? If so, we will go to you, we will tell you of things old and new,

we will gather up the warnings and the counsels of lives enshrouded in darkness, the prayers too of those but newly-born into the light, we will make even the trees and the hills teach of something that we may teach you, then all these our gifts we will pour into your hearts that thus you may be roused, be saved, be blessed. Ours will be the greater blessing of him that giveth : won't that be fair ? Or shall we vie with one another to see who by giving the more shall receive the more ? This may be the better way, leaving it to Him whose "eyes are everywhere discerning the evil and the good," to proclaim the issue of our friendly rivalry.

So much for a prologue ; the end to be aimed at being set forth, there remains the most practical of questions—"how best to reach it ;" "many men, many *tastes* ;" a single dish cannot be expected to suit all, hence a varied bill-of-fare becomes a necessity ; the best health as well as the soundest policy call for such. Too remote from you, both in time and in space to obtain that counsel I would so much prize, may I, until it can be made mine, follow my own natural bent—be myself, write like myself ? As we learn more of men and things in this our new life, there must constantly arise fresh subjects, the treatment of which ought to prove of common interest to us both. For the present, while we are but feeling our way and all consequently exposed to the danger of misjudging, let us keep on as safe ground as we can find, and from it look at the less important and the better known things. To be here implies that we came here, and that in so lengthy a journey, many and different experiences must

have been our lot : let me from among these cull a few that may be most worthy of mention.

“ JOTTINGS BY THE WAY.”

A first voyage across the ocean cannot be anticipated, by youthful travellers especially, with other than the most curious interest. With many risings as to seaworthiness, there are mingled anticipations of strange sights and novel experiences ; thus one goes aboard his steamer all eager to prove himself, and this wholly new life just opening before him. I will not seek to portray to your readers the miseries of sea-sickness ; experimentally I know little about them, and it is to me one of those themes the detailed treatment of which serves only to disgust. Is it not strange that amid all the discoveries of modern science neither a preventive nor yet a remedy for this ill has yet found a place ? To him who will make known either, the fortune of a Croesus might safely be guaranteed. I cannot but believe that if people were to go on board ship in their usual state of health, the amount of sea-sickness now prevailing would be much reduced ; as it is, men and women embark all worn down by the labour of packing goods, and the fatigue of long railway journeys it may be, added to the more serious drain upon their vital force, occasioned by many leave-takings. In how fit a condition are they then for any malady to lay hold upon them ! If there is “ a Special Providence for bairns,” to keep them out of harm’s way when at their homes, equally is it present with them when they travel on the deep. I am told that little children are never sea-sick ; this I know that while in the next state-room to ours a father and mother were both very sick, their little nursing babe was well and happy all the time. “ God tempers the wind to the shorn lamb.”

The immensity of the ocean must solemnly impress any thoughtful beholder of it—this boundless expanse of waters. Day after day, day after day, only the heavens above and the waters beneath. It fills one’s soul with the sense of its vastness. While it is the *great sea*, it is more—“ the great lone sea.” Ordinarily

no signs of animal life sporting on its surface, no sails in sight—only one speck on all this broad plain—the little craft on which one stands. Is there any fitter place for communion with God or any where he can seem nearer ? To all voyagers there must be present the deepest feeling of one’s helplessness, but in the case of the Christian there is added to this a sense of utmost security in God. He holds the waters in the hollow of his hand ; if I fall then I but drop into the everlasting arms. Where too is one’s faith in a Particular Providence so strong as here ? When in the midst of thousands in some of our great cities, the timid soul is distressed by the thought—I must be lost sight of among so many—how can God attend to the special wants of each, when so many are demanding his care at once ? But when one’s whole visible and real world is narrowed down to a ship’s company, it seems an easy thing for a Father in Heaven to know each individually and to perfectly provide for each separately. Our minds seem to me too finite to have a practical belief in either the omniscience or the omnipresence of God. A Sabbath service at sea ought to be very impressive, probably sometimes is—yet certainly often is not. Men gather together too manifestly from other motives than a sincere desire to worship in spirit and in truth ; time hangs heavily on their hands, and those who at home would find diversion in the woods or on the roads, find it here studying the preacher and his hearers. It is always hard to lead people, who because they must, and not because they would, follow after.

One’s life on board ship may become so homelike and so very restful to one, that he will rather dread than welcome the termination of it. Such freedom from care is there in it, that the prospect of being tossed to and fro once more amid bustling crowds may naturally repel, not allure.

Of things noted in Great Britain little need be said here. While there is much for us to learn there, there is apparently quite as much for us to teach. I do not see how any candid Canadian can visit the old world without more than ever loving his own land, and having a greatly

increased appreciation of many American modes and things, which before he thought nothing about, or took only as a matter of course. Even our despised and much-abused Grand Trunk might justly claim in an English railway school the position of pupil-teacher.

Where in all possible travels could one find so great a change in so short a distance as in crossing from England to France? For London I have deep, sober respect—yes, a genuine love, but one too buried to easily manifest itself; over Paris I could clap my hands like a child over a pretty toy—beautiful, bright, sunny Paris: it may excite and excite quickly admiration, yet can hardly command respect, and so falls short of awakening honest love. Their cold, distant Northern neighbours might well imitate in some respects the Parisians. A Scotch hotel and a Parisian boarding-house are as much alike as January and May. How comes it that Christian people with hearts sound at the core can appear so utterly regardless of the welfare of strangers within their gates, and a trifling, worldly people treat every man as though they were their “brother’s keeper.” These things ought not so to be.

A Sunday in Paris may be as noisy or as quiet as one pleases to make it; in the American Chapel we found morning and afternoon services like those of home—having, however, an unhappy combination of Anglo-Saxon formality and French dressiness.

Italy was a constant surprise to us; in our conceptions of it, masterpieces of art in sculpture and painting were set in a sad framework of ruined hovels, untilled fields, and groups of idle beggars. But so we did not find it. The Cities of Turin and Naples at least have large and handsome modern buildings; the former has broad, clean streets, and is very attractive, resembling Paris in appearance. The northern part of Italy is a garden under the highest cultivation—everything from Turin to Milan looked thrifty and in the best order. The railway stations, most particularly that at old Rome, are large fairy-like structures of glass, stone and iron: the finest I have seen in Europe. The railways are well-equipped and well-managed. Beggars we scarcely saw at all. I doubt not that

matters have greatly mended these few years past, and that to Victor Emmanuel no little credit is due. Let me say one thing in special praise of Italy—its greatest treasures of art—the masterpieces of Michael Angelo, Raphael, Murillo, &c., are as free to the peasant as to the king. Those wonderful store-houses of wealth—the Uffizi and Pitti palaces in Florence are open to all without fee. So is it with the Vatican in Rome; the servants of the Pope seemed to enjoy my surprise when on offering them the customary gratuity for their services, they with a bow and most complacent smile refused, it exclaiming—“gratis,” “gratis.” A Sunday in Rome was a green spot in the desert to which our souls longingly turned. How refreshed they were, too, as they were led by the still waters! Could the good people of America who provide such spiritual homes for travellers in strange lands know the boon they confer, they would feel amply repaid; our hearty thanks are theirs.

From Italy to Smyrna, we skirted the rocky coasts of the ancient Peloponnesus, calling at one and then another of the picturesque Greek Islands. There are no wharves in Eastern harbours; vessels drop anchor out in deep water and wait for lighters to come to them with and for freight, and for large strong boats—carques—conveying passengers to and fro. “Much noise and little work”—would be one’s natural comment on the scene before him. As one journeys onward, Eastern tongues and costumes drop in one by one, replacing the Western so gradually as scarcely to seem strange. In all one’s route across Europe, the Occidental is constantly receding from view—the Oriental constantly approaching. Here there is no sudden break, but only link after link in one and the same chain.

Smyrna, our port, looks very fine as it lies on the sloping hills with lofty ranges of softest purple and brown mountains, stretching down both sides of its long Bay. By a railway built, owned and managed by an English company—all honour to them—we were most comfortably conveyed to our own City Manissa—a distance of about 40 miles as we came. Of this new home, let me tell

you in detail another time. Home, it is in the very best sense ; after our many tossings to and fro, we felt on reaching here that we had come into a haven of peace. A missionary home in the midst of a Turkish city is a piece of heaven brought down to earth. Must it not be a sound tree which bears so goodly fruit ?
Wishing now for your magazine a very

prosperous New Year, and for all our loved sisterhood of Canadian churches, the rich blessing of our common Lord and Saviour, I would be remembered by you ever as

Your Foreign Missionary.

C. H. BROOKS.

Manissa, Turkey, Dec. 10th, 1874.

News of the Churches.

WARWICK.—The work of grace, referred to in our last issue, as begun in this congregation, has steadily progressed. Early in February the pastor, Rev. R. Hay, wrote us, "You will be pleased to hear that the good work, of which there were indications when you were with us, is progressing more rapidly. Seven have professed to find peace in Christ," amongst whom he mentions several members of the families of two of the deacons, and others unknown to us by name. There were also a number still enquiring. Brethren Wallace, Salmon, and Claris have been assisting him, and their labours have been greatly blessed.

In a hasty note, more recently received, Mr. Hay writes, "We had a precious meeting last evening, (Feb. 22) about fourteen saved, many anxious. Ask the brethren to pray for us." And later still, he says, "We are having blessed times in Warwick. I wrote you a few days ago that the number saved and enquiring the way, was about 20, it has now increased to above 40. I have preached every night for two weeks, having had no help. But it is good to preach when every sermon brings sinners to the Saviour's feet. * * * Among those saved, is one of our own sons. You remember W——, he is full of joy, and full of hope. Rejoice with us.

Yours in Jesus."

Mr. R. McKay, the Evangelist, has just gone to assist our brother in his work, and we hope to have good news to tell next month. Let all our churches pray for Warwick.

Mr. Hay reports, incidentally, that the debt of \$700 on the parsonage is being paid off, and that almost the entire sum has been secured for that purpose.

ELORA.—On Thursday, January 21st., deeply interesting services were held in Elora, in connection with the formation of a new Congregational Church there. Ministers, delegates, and other friends of the movement, assembled from places, far and near, to express their sympathy in the extension of our denominational principles. At 3 o'clock in the afternoon, a preliminary Council, composed of the ministers and delegates from surrounding churches, was called together to consider the basis on which the brethren proposed to unite. The Rev. W. H. Allworth, of Paris, was voted to the chair, and the Rev. Wm. Manchee, of Guelph, was appointed to act as scribe. The following brethren then gave in their names, as representing their several churches :—

Revsd. W. H. Allworth, Paris ; W. H. Heu De Bourck, Stratford ; Joseph Uns-

worth, Georgetown ; J. Howie, Guelph ; Enoch Barker, Fergus ; R. Wickett, Clifford. Delegates, Arthur Goodeve and James Pilcher, Guelph ; Joseph Barber, Georgetown ; G. S. Armstrong and R. Moffatt, Fergus ; P. Adams, Paris ; and R. Blythe, Douglas.

After hearing and considering the basis of union, it was unanimously resolved to give full and hearty recognition to the friends proposing to form this new fellowship.

The council then adjourned, to associate themselves with the meeting convened for the formation of the church, held in the rooms of Y. M. C. A. There was a goodly gathering, and great interest was manifested in the joyous solemnities of the occasion. To most present it was a new sight, but the sense of novelty was lost in the realization of the Lord's blessed presence.

After singing, the reading of *Psa. 122* and *Eph. 4, 1-16*, a prayer by Rev. J. Unsworth, Brother Barker, detailed the circumstances which led the Flora friends to determine to form a church. The basis of union was read over to the covenanting members, who then, at the request of the chairman, (the Rev. W. H. Allworth) signified their acceptance of the same, and their confidence in one another, by rising. The ministers and delegates present also expressed their recognition of the newly formed church, in the same way, after which the Rev. William Manchee offered the dedicatory prayer.

The members of the church being asked by Brother Allworth if they were willing to accept the services of Brother Barker as Pastor, unanimously and cordially intimated, by rising, their wish that he should assume the pastoral care of the church, whereupon Mr. Barker was introduced to them and gave them as minister, the right hand of fellowship.

The proceedings connected with the formation and recognition of the church being ended, the pastor took the chair at the Lord's Table, and cordially invited the presence and participation of all christians present at the Redeemer's dying feast. In this service at the table, he was assisted by brethren W. H. Heu De Bourck and James Howie.

At the close of the Supper, the pastor gave the benediction, which terminated a truly blessed time of refreshing from the presence of the Lord.

In the evening, at 7 o'clock, over 100 friends assembled in public meeting to hear addresses suitable to the circumstances which had called them together. The Rev. W. H. Heu De Bourck presided and opened the meeting, after worship, with a few well-chosen words of stirring congratulation, and desire for future prosperity. He then introduced the following brethren : Rev. Wm. Manchee, who spoke on "The constitution of a christian church ;" Rev. James Howie, on "The indwelling of the Holy Spirit ;" Rev. W. H. Allworth, on "Ministerial duties ;" Rev. Joseph Unsworth, on "Duties of church members."

These addresses were interspersed with praise, and at their close, a most delightful though somewhat lengthy meeting was terminated with prayer, offered by the Rev. Mr. Gerrie, (Baptist).

This new cause has had a most propitious start, and there seems an abundant prospect of the gathering together soon, of a good strong church in this brisk thriving village. The Lord grant it and give much wisdom to the brethren who may lead its affairs, and great power to the members to witness for his name.

WILLIAM MANCHEE,
Scribe.

BRANTFORD.—Mr. Varley's labours in Brantford have been very greatly blessed, not only in their immediate results in conversion of sinners, but in the quickening of all the churches, to a greater or less degree ; so that, although he himself was with them scarcely two weeks, the awakening still continues, and hundreds of souls have been hopefully converted to God. Just as we went to press for February, Mr. Crombie, the Secretary of the Brantford Y. M. C. Association, wrote to Mr. Varley, then in London, as follows :—

"DEAR BROTHER IN CHRIST.—I am sure your heart would have rejoiced greatly to have seen the numbers who came to our meeting last night, and to

have witnessed the joy of the emancipated souls, and the number who are earnestly seeking the Lord. The Tabernacle was almost filled last night, notwithstanding brothers Inskip and Macdonald's meetings at the Methodist Church. The Tabernacle meeting was glorious, and at its close thirty-three stood up for prayer, the majority of whom found the Lord before leaving the building. Sunday was a glorious day. At the Y. M. C. A. meetings in the Town Hall, nineteen stood up for prayer, and in the Sabbath schools a most extraordinary revival is manifested by the anxiety of the scholars for the salvation of their souls."

The Rev. Mr. McColl also wrote us about the same date:—"I need not tell you that our hands have been full during the past two weeks. Meetings every afternoon at three o'clock, in Zion Church, and in the evening in Wellington Street Methodist Church. At the close of the evening meeting, two or three hours of dealing with inquirers in the vestry. Each night there has been an increase of interest, and of the number who rose to express their desire for salvation. Sometimes fifty, eighty, and on the Thursday night ninety-nine, I think. Mr. Varley having gone to Paris on Friday night, we had a Union Meeting, addressed by Rev. Messrs. Alexander, Cochrane and myself. Thirty-three, I think, rose for prayer. We met them in the vestry afterwards. I couldn't undertake at present to estimate the number who have believed on Christ, but it must, I think, exceed 200. The Ministerial Conference, arranged at a meeting which we held the first week, to have Messrs. Keefer and Porter take the names of all who were anxious, or who had received the truth, and the churches which they were in the habit of attending—a list to be furnished to every minister, so that he might look after all who intimated their connection with his congregation. All worked together in the vestry, and there was, by the plan adopted, a complete absence of engineering for the sake of any church."

A recent visit to the town more than confirmed all the good tidings we had heard. The number of hopeful conversions is now variously estimated at 500

and over, of whom not far from 400 have already professed their faith in Christ. About twenty were proposed at the last regular meeting of the Congregational Church, and still there are "more to follow." Union services are held two evenings in the week, in addition to the services each congregation holds by itself. A most interesting work is also in progress in West Brantford, where meetings are carried on nightly by the Young Men's Christian Association, which was, we have reason to believe, largely instrumental, under God's blessing, in preparing Brantford for Mr. Varley's coming, and the work the Lord has done by him. We hope to give further particulars next month.

CONGREGATIONAL CHURCH, HAMILTON.—The Annual Meeting of the Church and Congregation was held on Wednesday, January 13th. The reports given of the Church and School were encouraging. A good work is going on among the young people, and the present year promises to be one of large ingathering and of reward to the patient teachers and workers in the Church. The report of the finances was very satisfactory, and Mr. Thomson, the Treasurer, announced a considerable surplus, and the sum of two hundred dollars of this was voted to the Building Fund. The alterations and new building were stated to be far advanced, and in spring it is hoped that the new Lecture Room will be opened, and a new organ obtained, which will be a credit to the Church. A large sum is being expended, but the improvements will be a great boon, and of great service to the Church. The pastor's salary was increased by 300 dollars a year, and a pleasant and hopeful meeting was brought to a close by the Doxology and Benediction.

STOFFVILLE—CHURCH OPENING.—A bright clear sky, wind and drifting snow, characterized the day set apart for the dedication of the beautiful new Congregational Church in Stoffville. Although much depended upon the arrival from Toronto of a number of ministers and friends, who were expected to take a

prominent part in the services, yet, in their absence, and in the face of other adverse circumstances, the local ministers, with the aid of Mr. McKay (who cheerfully consented to preach in the place of Rev. J. Wood), conducted the morning service. The congregation was then invited by the pastor, the Rev. Mr. Day, to descend into the spacious school-room, where a sumptuous dinner was provided by the ladies of the church. After discussing the eatables, the good people resolved themselves into knots and little pleasant groups; happiness beamed on the faces of all, and congratulations were heard on all sides. At this point a telegram was received from the Toronto brethren, saying they were on their way in a sleigh, having had to abandon the train, which was embedded in a snow drift. At half-past 2 the meeting re-assembled for the afternoon session. G. Flint, Esq., of Toronto, being called to the chair, enlivened the audience with one of his original speeches. The treasurer (Mr. Blackie) presented a report, showing a debt of \$1,600. The liberality of the people was then tested, and in a very short time \$1,100 was promised, leaving a nice little sum which was thought could be easily made up at the evening meeting. Tea time having arrived, we once more descended into the lecture-room, to partake of the "cup that cheers but not inebriates." While thus engaged, the long-expected guests arrived, after having battled against the raging elements for nine hours.

In the evening the pastor presided. Addresses were delivered by Rev. E. L. Koyl, Mr. J. D. Nasmith, Rev. J. Wood, and G. Hague, Esq., of Toronto. A final effort was then made to liquidate the debt, which was speedily accomplished. The Rev. Messrs. S. N. Jackson, J. B. Moore, F. Ratcliff, and R. McKay then spoke, after which the benediction was pronounced, and thus closed one of the most successful church openings that it has ever been our happiness to witness. The proceedings throughout were enlivened by a number of anthems, performed in an admirable manner by the choir.

On the Sabbath following the dedicatory services were continued, the Rev. W. H. Allworth preaching to a full house

from 1 Peter, ii., 4-5, assisted by Mr. McKay and the pastor. The afternoon was especially interesting and impressive. Mr. Allworth again addressed a still larger and most attentive congregation, taking as his text 1 Cor., xii., 27. The sermon was followed by the Lord's Supper, of which the members of the church and Christians of other denominations partook, as well as fifteen others, who on this occasion, and for the first time, made a public profession of their faith in Christ. In the evening, an Evangelistic service was conducted by Mr. McKay, assisted by Rev. Messrs. Allworth and Day. The church was filled to overflowing, and as the earnest exhortations of the brethren fell on the ears of those present it was felt that the Holy Spirit was there in great power, carrying home conviction to the hearts and consciences of many anxious ones. At the enquiry meeting several remained, and some were led to rest on Jesus for salvation. While the Lord has been showing his goodness so abundantly in temporal matters, a spiritual blessing has not been withheld. The labours of Mr. McKay have been blessed in the conversion of many souls and in the strengthening of believers. May the refreshing drops that have been falling so gently be only the precursor of the more abundant shower. —J. D. A. Y.

To the foregoing interesting account of the opening services, we may add that the new church at Stouffville is built of brick, and is in size 40 x 60 feet, in the Gothic style of architecture, with commodious basement and vestry, and is internally very chaste and pretty. Stained glass windows in front and rear add much to the effect. The pews are all grained in imitation of oak, and the aisles and platform are carpeted. James Smith, Esq., of Toronto, the architect, in addition to many acts of kindness professionally rendered, went out to the opening, and gave a handsome subscription towards wiping out the debt. The total cost has been about \$6,000. It was supposed at first that \$2,000 would be all they could raise for such a purpose, but *people never know what they can do till they try.* Congregations which are hesitating about building, please take notice. —[Ed. C. I.]

INDIAN LANDS AND MARTINTOWN.—On the evenings of the 22nd and 29th January, the friends in Martintown and Indian Lands, severally, made donation visits to the pastor, Rev. D. Macallum. The evenings were pleasantly spent, and resulted, in cash, and other articles, to upwards of \$80. It may be interesting for your readers to know that, since the present pastor took the oversight of these churches, now a little more than a year, seventeen have been added to their membership. Much of this is due to the faithful labours in the past of Rev. W. M. Peacock. We believe that there are more who should make a profession of their faith in the Lord, and trust they may soon see their way to do so. We are desirous to see the ingathering that we hear of in other places; and our prayer is that all our churches may partake in these showers of blessings.

OTTAWA.—During a recent visit to the Capital, the Treasurer handed us a copy of the Annual Report of the Managing Committee, recently submitted to the church and congregation, from which we learn that during the year it has paid off a debt of over \$100 on account of current expenses, and \$200 of interest due on account of the church site; and that the entire remaining debt on the building (\$1,600) has been provided for.

The church has also been greatly improved in appearance internally, by the removal of the unsightly stoves and pipes, for which coal furnaces, in the basement, have been substituted. The walls have also been tastefully coloured, and the woodwork painted. \$100 have been expended in the improvement of the lecture-room. The Treasurer complains, however, that "there is a considerable amount of arrears" due, which, had they been promptly paid, would have enabled the church to pay all its debts.

It was gratifying also to note a considerable increase in both the church and the congregation, since we last saw it, and to find that in view of our efforts in church extension, the attempt is now being made to raise the regular income of the church to a point that will enable it to do without missionary aid, after

the 1st July next. All honour to them! "May their zeal provoke very many!"

MONTREAL.—At the regular monthly meeting of the church, in the beginning of February, the Rev. Charles Chapman resigned his charge of Zion Church, in consequence of representations made to him concerning the financial condition of the congregation, and also an account of his own state of health. The matter was laid over until the following Wednesday, when a special and very numerous attended meeting of the church was held to consider it. Dr. Wilkes presided. After long and earnest deliberation, it was finally resolved, on a vote of 126 to 51, not to accept Mr. Chapman's resignation, and it is understood that he consents to withdraw it, at least for the present. More recently, it is reported that the Rev. Mr. Stevenson has resigned his joint-pastorate of Zion Church, which he has held since September last; but whether this be with a view to the organization of another congregation or not, we have not learned. The removal of either of these brethren from Canada would be felt to be a serious loss to the denomination.

DURHAM, MELBOURNE AND WINDSOR.—DEAR SIR,—If any of the brethren are "oppressed with modesty" at the stage of the world's progress, when oppression from such a source is light, they may consider themselves a "peculiar people." However, we should be sorry if even this rare grace should in any measure detract from the pleasure of the readers of the "CANADIAN INDEPENDENT," things in this quiet field are not altogether discouraging. In *Durham*, we have determined to build a new Chapel, and hope to begin in the spring. It will require a very great effort, but we hope to accomplish it. A few of the brethren have come out and devised "liberal things;" one-half of the required sum is forthcoming. How much we need that much talked of *Building Fund*.

In *Melbourne*, the congregation has very much increased, and some valuable

additions have been made to the Church. The new organ (which was paid for before being brought into the Church, and that without one *tea meeting* or *social*) has added much to the service of song.

The Sunday School is in a healthy state, 125 scholars being on the school roll, giving an average attendance of 85, some of them walking four miles to be present. A young people's prayer-meeting in the Village has added much to the spiritual life of the members of the Church and School.

We had the honour to recommend as a candidate to the Congregational College, one of our young men, who gave up a successful engineering course in McGill College, to be the means of directing precious souls to the haven of rest. This, we as a church deem an honour to us from the Master, and the best service we can render to the beloved ALMA MATER of the pastor.

In Windsor, although there have not been many additions to the Church, yet the congregation has increased. The parsonage was taken without much storm by the friends from Melbourne and Windsor, the distance from Durham being so great, none came from there, but were represented by their gifts. After spending a very pleasant evening, they departed, leaving behind them \$100 in money and articles of household comfort. Not long before the ladies in Melbourne presented the pastor with a purse of \$136, to assist in furnishing his new home.

Although we are not among the "Missionary Churches," might we not have a visit from the general missionary agent? It would give us pleasure, and we think would help us. When we hear of what God is doing in Manilla and other places, we are cheered, and hope the few drops we have enjoyed are but the forerunners of a plentiful rain.

LIVERPOOL N. S.—The Congregational Church of this town was opened for Divine Service on Sunday the 7th Feb. The morning sermon was preached by the Rev. R. K. Black, of Milton, from Zech. vi, 12 and 13; after which a united Communion service was held. The sister churches of Milton and Brooklyn, as

well as members of other churches, joined in this service. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The gratitude which this memorial service ever calls forth, was on that day intensified by the remembrance of God's goodness to the Church. The anthems sung on that occasion, but took up the strains that scarce had died away in "Old Zion," where, for well-nigh a century the voice of praise was heard.

In the afternoon a general service was held at which brief addresses were delivered by the Revds. J. B. Hemeon, J. Shipperly, J. Gaetz, C. Duff, R. K. Black and J. I. Freeman, Esq. At this service the Church was filled to overflowing. In the evening the Rev. Chas. Duff, M. A., of Brooklyn preached from Isa. lvii, 15. Both the morning and evening discourses were words in season. May the true Builder, who is "a priest upon his throne," build up this temple, and may He "whose name is Holy" ever dwell therein, "to revive the spirit of the humble, and to revive the heart of the contrite ones;" that so "the glory of this latter house be greater than of the former."

A Soiree in connection with the opening services, was held on the following Thursday. After tea, which was served in the Vestry, all assembled in the body of the Church, where appropriate addresses were delivered by the Revds. J. B. Hemeon, R. K. Black, G. O. Gates, Chas. Duff and R. McArthur. Music by the Choir greatly added to the enjoyment of the occasion. The amount realized at the Soiree was \$85.

The order of the Church building is Composite. It is 72 feet long by 36 feet wide. The basement is 62 ft. long by 36 ft. wide. The Committee room is 10 ft. by 12 ft. and the infant-class room 10 ft. by 22 ft. The Church is finished with open timber roof, and is sheathed with narrow boards, bevel back in the joints, giving the roof a fine appearance. It has nave posts on each side, and is arched in the centre with wood and longitudinal arches which are brought to agree with the octagon columns. The arches are plastered and rest on the capitals of the posts. There are two aisles and 65 pews. The pew ends are walnut stiles

and ash panels. The backs are pine with walnut caps. The pulpit which is walnut with ash panels, is elevated three feet from the floor, and rests on a spacious platform. On the right side of the platform is the minister's vestry, and on the left are the organ and Choir-pews.

The end of the church in rear of the pulpit is very tastefully frescoed and contains a stained-glass window. The frescoing is the work of Mr John Grant. The architect was W. G. Hammond, Esq, and the contractor, Nelson F. McLeod, Esq.

From the Records of this Church we learn that Liverpool was first settled by families immigrating from the New England States, in the year 1760. These families were soon after visited by the Rev. Israel Cheevers, from Harvard College, Mass., who accepted an invitation to settle among them, preaching in private dwellings, or in a school-house.

In 1774 "Old Zion" was erected and, it is believed, was opened in the year 1776. In 1783 the Church was re-organized by the Rev. Henry Aline, who was succeeded in 1801 by the Rev. John Payzant. He resigned in 1834 and was succeeded by the Rev. J. Melvin, who died in 1873. During Mr. Melvin's ministry he was assisted successively by the Revs. F. Tomkins, M. A., Mr. Mirkland, James Howell, and Chas. Duff, M. A.

The present pastor the Rev. D. McGregor, M. A., was settled in September, 1873.

The Church by vote has adopted the system of "Free Sittings" and the "Voluntary Weekly Offering" system has been in operation since 1873.

PLEASANT RIVER, U.S.—This church shows signs of vitality. A Bazaar has recently been held, realizing about \$30, which is to be devoted to the erection of a lecture-room, in which to hold smaller meetings, Sabbath-school, &c. Aid has also been received from friends in our church to commence improvements at the parsonage. A donation visit has lately been paid to the pastor, Rev. J. Shipperley, where the friends left behind them about \$20 in money

and useful articles. This was from only one of three congregations; and, considering the financial and commercial depression which now exists in this part of Nova Scotia, may be considered good.

J. S.

THE REV. MR. CHAPMAN.—A PLEASING INCIDENT. A gentleman who had frequently heard the Rev. Mr. Chapman preach in Zion Church, though in no way connected with the church or congregation, sent to the preacher a beautiful marble mantel clock, surmounted by a real bronze. A silver plate bore the following inscription:

"The Rev. Charles Chapman, A. M.,
from a Stranger
in appreciation of his pulpit ministrations,
Montreal, January, 1875.

Mr. Chapman has no idea from what quarter this beautiful present came.

THE REV. J. FRASER, late of Montreal, has been invited to take charge of "a very pleasant Vermont church," as stated supply, but has not yet decided to do so. We hope he won't, for we want him in Canada. His present P. O. address is "West Derby, Vermont, U.S."

REV. R. ROBINSON.—On the 26th ult., being the twenty-fifth anniversary of the wedding of the Rev. R. Robinson, the members of the Congregational Church here, met at his residence and presented him and Mrs. Robinson with a valuable silver tea service, in token of their love and esteem for their former pastor. About forty friends were present, and a very pleasant evening spent. The following is the address read at the presentation:—

To the Rev. R. Robinson and Mrs. Robinson:—

DEAR FRIENDS.—On this, the twenty-fifth anniversary of your wedding day, we unite in congratulating you on this happy occasion. Nearly half of those years have been spent amongst us, and we trust, much to our mutual pleasure

and profit; and we sincerely hope that the friendship formed during this time may not only long remain unbroken, but grow stronger and stronger as happy anniversaries roll their yearly circle round. We beg that you will accept, from a few of your warm and attached friends, this small token of their love and esteem, together with their best wishes and earnest prayers for your success, in whatever portion of the Lord's vineyard you may be called to labour.

Rev. Mr. Robinson responded in a short speech, thanking his friends for the token of their affection for him, and showing that there was a great deal of happiness in this world if only sought for in the right way.—*Owen Sound Times*.

—
 WANTED. A small Congregational church, lately organized, with a number of extra expenses to meet at the start, is in need of a Communion Service. Any of the older churches that may have one to spare, at a low price, would very much oblige by communicating such fact to the Editor.

—
 CENTRAL ASSOCIATION. — I shall not give you a formal copy of minutes, but rather a free report of proceedings. We met in semi-annual Session in the Northern Church, Toronto, on Thursday, 28th January. Six brethren were present at the opening; as well as four or five who were not members. The Pastor of the church where we met, Mr. Dickson, was elected chairman. A former excellent practice, of hearing from each minister a report of the spiritual state of his church, was omitted this time. Of the Essays provided for, the first one read was by the Secretary, on "Prayer Meetings." I send it to you for insertion, if you think proper to so use it. A most profitable and interesting discussion followed. At the suggestion of brother Marling, each one present—eleven in all—gave an account of his own manner of conducting prayer meetings. The following points were brought out: (1) Vary the mode very often. Frequently have something new in the order of service. (2) Sing new and lively pieces; and out of new books. (3) Ask

any one present to give out a hymn; some hymn that may have benefited his own soul. Or, to strike up a hymn without announcing it. (4) Give out beforehand a subject for reading; as for instance, each one to have some "Promise" ready. (5) Silent prayer. (6) Sabbath-night prayer meeting (after the service) very helpful. Always better attendance then. (7) Young People's prayer meeting, capital training for young Christians. Presided over by one of themselves. (8) Prayers shorter now than years ago; from influence of Young Men's Christian Association, Fulton-street prayer meeting, etc. (9) In meetings in private houses, godly women often pray, much to edification. (10) Importance of getting young converts committed to social prayer, *at once*.

Mr. Hindley gave us in the evening, a sermon on the inscrutable ways of God's Providence. A less inspiring subject, but ably handled. After the sermon, we had a refreshing time in the breaking of bread with a goodly number of members of the three churches. The Pastor presided, and brethren Wood and Unsworth assisted.

Next morning we met again. Mr. Silcox read an Essay on "Regeneration." It was not quite completed; but the portion read seemed to have a good deal of thought and originality in it. I like to see our younger brethren reaching out a little in literary directions. Perhaps you could get him to finish and revise it for the Magazine. The paper gave rise to an interesting discussion. For several years, in this Association, (I don't know how it is elsewhere) the discussions have been more on the *subjects* of the papers read, than on the faults and excellencies of the papers themselves. And what we may have lost in the lesser training of the critical faculty, we have gained in the broader discussion of principles.

Mr. Marling, who was to have given us a "Review of Mill's Autobiography," asked us to accept an oral survey of the subject. Several of the more important points of this saddest of all literary confessions, were exceedingly well brought out. A discussion followed; till nearly every one present had spoken.

A programme for next meeting—at Bowmanville, in September—was agreed

on. It will be announced in due time. It consists of three "Essays," a "Review" on "Exigetical Study," a Sermon, volunteer plans of Sermons, and a closing public meeting. Revds. J. Wood, and J. I. Hindley, were added to our membership. Only one delegate was

present, Mr. H. R. Wales, of Markham; although seventeen churches are "associated." Brethren of the pews, where are you? The hospitality and kindness of the Toronto friends were most abundant and overflowing.

W. W. SMITH.

Other Lands.

MESSRS. MOODY AND SANKEY.

We promised this month to give some account of the labours of these Evangelists in Manchester. Since our last issue, however, they have visited successively, Manchester, Sheffield, and Birmingham, and as we write, they are preaching and singing in Liverpool. Our notices of their work in these great centres must, therefore, necessarily be brief, to enable us to keep up with them.

Of the first-named city, the Rev. W. R. Murray wrote, in December, "Manchester, I rejoice to say, is now on fire. The most difficult of all English cities, perhaps, to set on fire by anything but politics, it is now fairly ablaze, and the flames are breaking out in all directions." Dr. McKerrow declared that he had seen no such sight, even in the most excited political times, during the forty-seven years of his life in Manchester, as he saw there, in the Free Trade Hall, during their visit.

The building was densely crowded long before the hour of service, and hundreds were compelled to go away for want of room.

The evenings of Monday and Tuesday, writes another, "will be long remembered by the thousands who were present.

Mr. Moody delivered his famous discourses on Heaven. Much as we have read and heard of the fervour and unction that characterize them, we were not prepared to find these apostolic qualities in so superlative a degree as that which marked them on this occasion. The second was especially interesting and delightful, treating as it did of the society and the treasure of heaven; and the contrast drawn by the preacher between these and the treasures and society of this world, seemed to strike the minds of the vast audience with all the force of a revelation; constraining many a heart, doubtless, to resolve to seek henceforward "the things that are above." The appeal with which it closed, for power and pathos, exceeded in our judgment, anything that he himself has uttered."

Perhaps the most solemn meeting yet held in Manchester was that of Wednesday evening. The text was "Son, remember;" and as the speaker opened it the audience felt something of the awful power of memory as the worm that dieth not. "Wave after wave of mighty influence rolled over the assembly. There were many inquirers; many took refuge in Jesus from the wrath to come. These days of divine power inspire us with solemn joy in God: we feel our nothingness in the face of such manifest tokens of his presence. We lie with Jacob reverently at the foot of the ladder, while our God on the throne above

speaks to our hearts : " How dreadful is this place ! "

" In bygone revivals such heart-smiting, conscience-stirring, soul-firing words as those which poured from the preacher's lips, would have caused hundreds to start to their feet, and cry out with frenzy, " God be merciful to me a sinner ! " But in harmony with the prevailing character of this awakening, the conviction of sin produced on that occasion seemed to be too deep and too sacred to find expression in mere excited exclamations or physical prostrations, and were known only to Him who seeth in secret ! God was in the midst of us of a truth. "

From Manchester they went, on the last day of the old year, to Sheffield, concerning which the *English Independent* says :— " Four meetings were held on the Friday, the farewell service in the evening being for young converts, of whom there are said to be about six hundred, gathered during Messrs. Moody and Sankey's sojourn. The converts occupied the front seats in the body of the hall, the remainder of the building being packed. Mr. Moody addressed those for whom the meeting was intended with great fervour, impressing upon them the assurance that God was able to keep them to the end. A conference of ministers of various denominations was held on Saturday morning, to consider the best means of carrying on the work inaugurated, when it was decided to build a memorial hall in which to hold prayer-meetings and special religious services. The movement is said to have given an immense impetus to Christian work throughout the town, such as the commencement of working men's evening prayer-meetings, and services for those who do not attend any place of worship. "

Birmingham, however, seems to have shared even more largely in the blessing than either of the other English cities. The Rev. H. G. Thwaites, of St. Mark's Church, says of the work there :—

" I feel that all those who have seen the work that God is doing through Mr. Moody, ought to bear testimony to his grace. "

" The work began on Sunday, the 17th, by a large meeting in the Town

Hall at eight a.m., when some 3000 or more were present ; 5000 tickets were issued. The afternoon service was crowded long before the hour appointed, and quite 2000 went to Christ Church, close by, where Rev. R. D. Munro preached. There were thousands unable to get into Bingley Hall at night, although 9000 chairs and all the aisles and galleries were occupied. "

" But it was on Monday that the actual work began. The Scotch Church was used for the after-meeting on Monday ; since then Mr. Scott, of Glasgow, has used this church for young men, and the after-meetings have been held in the hall. The Lord is doing great things. "

" We must not exalt the instruments, but praise the Giver of spiritual good. This is much impressed upon the audience by Mr. Moody, and only as the eye is upon the Master can God bless. "

" The Bible-readings are of great use to Christians ; these are held in the afternoon. If no other result followed from these services beyond the union of Christians, a great work would be done. I hope that the clergy will in every place join heartily, for either the work is of God or against Him ; if of the Lord, opposition is fighting against God ; indifference is virtually opposition. Is this of God ? I spoke to many anxious souls each night this week, and many professed to find peace in believing. Jesus is the theme of the sermons, and his blessed work the only hope held out to the anxious. Surely this is of God. May the Church wake up to see this, and act. Birmingham is a most difficult place to move, but 12,000 to 15,000 are coming together night after night. Who could move this place so mightily ? I venture to say, that if it were not God working, no such gatherings could be held. Brethren are asked to pray for this place, that the after effect may be permanent. I trust my feeble testimony may be of some value. "

The arrangements made for their coming, are spoken of as having been singularly complete and judicious. Bible-readings were held in the afternoon, in Carr's Lane Congregational Church,

the Rev. R. W. Dale's, and in the Town Hall, while the evening meetings were held in Bingley Hall, which a correspondent of the *Morning News* thus describes :—

“ Never before in the history of Birmingham, I believe, have two men drawn such large numbers of people together as Messrs. Moody and Sankey have done, time after time, during the whole of last week and yesterday. The Town Hall, Carr's-lane Chapel, and Bingley Hall, have been entirely filled at most of their meetings, uncomfortably crowded at some, and all but full at one or two others. Since commencing their labours here, they have held twenty-two services, namely, four in Carr's-lane-Chapel, six in the Town Hall, and twelve in Bingley Hall. No doubt in many cases the same persons presented themselves at the meetings again and again ; but it is probable the audiences were, for the most part, different on each occasion. At the four meetings in Carr's-lane Chapel some 12,000, at the six in the Town Hall about 24,000, and at the twelve in Bingley Hall, at least 120,000 persons must have been present, making a total of 156,000 men, women and children, to whom, during the last eight days, they have preached and sung the gospel. Nor does the interest in the men and their work as yet know any

abatement, it being likely that the services to be held this week will be as numerously attended as those of last week.”

“ To convey to the mind of the reader the sight which presents itself on entering Bingley Hall, (says one) is impossible. Sloping down from the galleries which run round the building, other galleries have been erected, and the whole building, from the speaker's platform, looks like one vast amphitheatre. The crimson cloth which drapes the galleries adds to the general effect, and makes the hall (said to be one of the dreariest-looking buildings in the Midland counties) look very comfortable. The immense sea of faces is singularly impressive, especially when from 12,000 to 15,000 people are listening eagerly to catch the words that fall from the speaker's lips.”

The results of such a wide-spread awakening, in such great centres of population, eternity alone can reveal ; but there can be no doubt, from the accounts received, that many hundreds of souls have found Christ, and will, in future, throw their influence on the side of truth and righteousness. We wonder, if in the face of such marvellous results, any one can longer doubt whether this work be of God !

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—All concerned are respectfully reminded that the accounts are closed nominally on the 1st day of April, and actually on the fifteenth day. It may also be well to state that the grant from England has been expended, and that

there is nothing yet in the treasury towards the payment of the April Quarter. To be more accurate it is several hundred dollars in advance for that of January.

HENRY WILKES,
G. S. T.

MONTREAL, 20th February, 1875.

ENDOWMENT FUND CONG. COLL. OF B. N. A.—The following sums are acknowledged as received since 20th Jan.

Thomas Robertson, Montreal, instalment..... \$100
 M. McKechnie, Sherbrooke, donation..... 25
 Robertson Brothers, Kingston, instalment..... 25
 James Linton, Montreal, instalment..... 50
 On account of Alumni pledge (Rev. John Wood)..... 25
 Brantford choir, on account of the \$25..... 11

Allworth, Rev. John, 1st instal. \$15. 00
 Black, " R. K. " 10 00
 Brown, " John " 10 00
 Brown, " Robt. " 10 00
 Duff, " Charles, part. 25 00
 Ebbs, " Edward, whole 50 00
 Fenwick, " K. M., 1st instal. 50 00
 Griffith, " Joseph, " 10 00
 Jackson, " S. N. 1st & 2nd 80 00
 Marling, " F. H., 1st 20 00
 Sanderson, " John 1st 20 00
 Thomas " R. T. do 2 00
 Wood, " John do 25 00

\$327 00

HENRY WILKES,
Treasurer.

MONTREAL, 20th February, 1875.

The above includes all moneys hitherto paid; an early remittance from other brethren is respectfully requested.

K. M. FENWICK,
Secretary-Treasurer.

MONTREAL, 20th February, 1875.

To the Editor of the *Canadian Independent*.

Received since last announcement from the Hamilton Church as first instalment of \$200..... \$70 00
 G. Hague, Esq., Toronto..... 33 33
 Jas. Smith, Esq., "..... 33 30

\$136 63

J. C. BARTON,
Treasurer, Retiring Pastor's Fund.

CANADA INDIAN MISSIONARY SOCIETY.—The Secretary acknowledges with thanks, contributions personally collected; from Hamilton, \$60; Guelph, \$32.35; Brantford, \$52; Burford, \$11; Scotland Village, \$5.65; Galt, \$2.25; Paris, \$28; Fergus, \$21.75; Elora \$6.50; Eramosa, \$20. And a kind remembrance of the friends, Pastors, Deacons, etc., who aided him among their people.

W. W. SMITH, *Sec.*

Pine Grove.

SUBSCRIBERS TO THE COLLEGE ENDOWMENT FUND.—In addition to the list, p. 159, Year Book, and to subscriptions and donations acknowledged as paid in this and the previous number of the "C. I.," the following additional pledges have been given.

J. C. Barton, Montreal, three instalments..... \$150
 Theodore Lyman, Montreal, five instalments..... 250
 Henry Birks, Montreal, five instalments..... 100
 Benjamin Lyman, Montreal, three instalments..... 300
 J. L. Warnoch, Montreal, donation..... 20
 Evan Spicer, London, England, donation..... £10 sterling.
 L. B. Ward, Morristown, New Jersey, donation, \$200 U. S. currency.
 Alfred Perry, Montreal, five instalments..... \$500

H. W.

20th February, 1875.

Alumni College Endowment Fund.

Contributions received up to the 1st July, 1875.

Obituary.

JOHN SNARR.

Zion Church, Toronto, has sustained a loss by the death of Mr. John Snarr, one of its oldest deacons. Mr. Snarr was born at Cliff, Yorkshire, England, in 1808. When a young man he resided for some time in the City of York, and while there attended on the ministry of the Rev. James Parsons, whose preaching made a strong impression on his mind, that remained with him all his life. He came to Canada, first to Montreal, and then to Toronto, where he settled, in 1832. In 1841, he became a member of Zion Church, at that time under the pastoral care of the Rev. John Roaf, and in 1849 he was chosen one of the deacons.

Mr. Snarr was warmly attached to Zion Church, and for a number of years was privileged to work for Christ in its fellowship. Increasing age and consequent infirmities had lately prevented him from being as active as he could have wished. He often mentioned this in tones of regret to his friends in conversation.

His last illness was severe and his bodily sufferings great, but his mind was clear and calm, and his confidence in the Saviour full and constant. A short time before his death his pains ceased and his final moments were serene and happy. He retained his senses to the last, and when speechless manifested by signs that he heard and understood all that attendant friends said to him about spiritual matters. His passage from this world to the higher state of existence was gentle and gradual, so much so, as to scarcely shew when the great change was accomplished, and thus, on the 18th February, in the 68th year of his age, he finished his earthly course, and entered upon the rest that remaineth for

the people of God. On the 21st February, his body was laid in the Toronto Necropolis. His funeral was very largely attended. A great number of his late fellow-church members were present, and in addition, several of his old personal friends, who thus paid their last tribute of respect and affection to his memory.

THOMAS TURNER, ST. ANDREWS, QUEBEC.

Died at St. Andrews, P. Q., on the 10th instant, in the 72nd year of his age, Mr. Thomas Turner, a native of London, England. Mr. Turner came to this country in the year 1836, and settled in Montreal. During his stay in that city, he and Mrs. Turner joined the Congregational Church, under the pastorate of Dr. Wilkes. In the year 1841 he moved to Canada West, where he spent several years of his life, and from thence in the year 1870, moved to St. Andrews, where he purchased a house and carried on the business of his trade, and with his family consisting of Mrs. Turner and three daughters, became members of the Congregational Church there. During his sojourn in that village, he took an interest in every good cause. His prayers and exhortations in the weekly prayer meeting were appreciated by all who had the privilege of hearing him. Three sabbaths before his death, at the prayer meeting, he exhorted all, both old and young to make their peace with God, and told them that it was probably the last time he might have the privilege of addressing them. The next day he was prostrated with erysipelas in his face. He lingered for two weeks and three days, when he breathed his last. His end was peace.

Home and School.

ELLEN SHANNON.

BY MRS. J. D. CHAPLIN.

The shadows were falling over a country village, one stormy winter evening, when a rickety old sleigh, drawn by a more rickety old horse, passed up the street and turned into the drive-way of the parsonage. The driver, a rough-looking young man, wrapped in an old woollen bed quilt, took the plaid shawl in which she was perfectly covered, from off his companion, shook the snow from it, sprang out and thumped vigorously at the kitchen door with his whip.

"Tell the lady that I've brung her new gerl, and that I'd like to warm myself and my horse a bit, afore I set out again for my shanty, that's good five mile away;" he said.

He was asked in with the young girl, and a cup of hot coffee and a good supper were placed before him; and regret was expressed by the lady of the house that he should have come so far in such a terrible storm.

"That's just what myself said, ma'am; and I'd rather been bate than come. But this young gerl would come, even though the twos of us be buried in the snow for it. She's as true as the sun, ma'am, and barrin' my own wife that's her sister, she's the jewel o' woman kind;" said the man with a nod of his frowsley head.

"Hush Pat; ye'r silly now;" said the pretty blushing Ellen. "When ye begin bein' foolish, ye never know where to stop; hush now."

"That she's beautiful, I nade not tell ye, ma'am; and as to her work, a week 'll show ye that ye are a lucky lady! And she's just quite religious, ma'am; holy enough for a nun if she'd only thought so;" continued the man, looking proudly at her.

"Plase stop, Pat, and not shame me

afore the lady;" said the young girl and then by way of excuse for him, she began to return his compliments.

"Pat is such a loving creature," she said, "that he thinks all other folks see with his eyes; and so he gets himself laughed at sometimes. But he's just a noble-hearted man as lives, ma'am. He has a bit o' rough land up in the pines that he's clearin', and works for other folks too; and yet he's like a prince to Catherine and our old mother; and when I chance to be out of place, or not well, I'm as welcome to his fire and his table as if they were my own; so you'll excuse him for bein' a bit foolish, I'm sure."

Pat was warmed and fed, and went off with a present of nice tea for the old mother and Catherine; and Ellen put on a clean blue apron and went to her evening work; and she proved a treasure in the house.

Ellen's mistress was much gratified by her regular attendance at family worship; and one day expressed her pleasure, saying, "We all worship one God and Saviour; and joining in prayers for mercy ought not to wrong any one's conscience."

"I'd only be too glad to go in, ma'am," she replied. "I used to hear prayers at the last place, and they made me strong for my work, and left me with the feelin' that I had a Father above me, watchin' over me, and smilin' on me all the day. Afore I went to that place, ma'an, I always carried an orphan's heart in my bussum; and the world looked so big and cold that I was most afeard of it. And I was all times feeling such a load on my heart, as if I'd done some evil thing that wouldn't be forgiven me; I was afeard of death, and quite unhappy, and got no relief at the confession."

"And did the prayers you heard relieve these feelings, Ellen?" asked the lady.

"Not the prayers themselves, ma'am ; but the Lord did it, when I come to Him that way. I'd been quite careless in prayer afore this, and slipped along my beads as if themselves could save me ; and I went once a month to D. to mass, and odd times I went to confession. But such was my blindness at them times, that I could think of nothing to confess, but thought I was far better than most o' them. I thought if I didn't lie, nor steal, nor fight, I was holy ; yet I was unhappy.

"But when I went to my last place, my eyes were opened, and I saw that I was neither loving nor serving God or man as I ought, and that *that* was sin enough for a life's confession ; that it was breaking all the commandments in one. And I just longed so after a smile from God, and a word from Him in my heart, that for whole days and nights I was whisperin' to Him what I heard at the prayers—remindin' Him that He had promised to be a Father to the fatherless, and to take all poor souls that come unto Him into His peace and His love, just freely."

"Did you not tell your priest, and try to get help from him, Ellen ?" asked her mistress.

"Yes, ma'am, I did ; and he asked who put that in my head. But he was a kind pityin' man, and did all he could to comfort me. He bade me quit goin' to other people's prayers, and mind my own ; and said I could see, by my unhappiness, the ill effect of meddling with a religion I wasn't razed in ;—and he spoke very lovin' to me. 'Poor child,' says he, 'go to yer knees, and ask the Blessed Virgin to plade with her Son, and to bid Him plade with His Fayther that ye may have rest, and pace to yer soul. I can see no sin that nade trouble ye, and maybe yer a bit nervous and fidgety ; but ye are all right at heart. Double the number o' your prayers, and fast two days in place o' one in the wake, and come back to me in a while, child ; and tell me ye'se all bright again, as such an honest, good tempered gerl deserves to be.'

"I knew that his business was to look after souls, ma'am, and as he'd always been civil and kind when I went to him, I thought I'd take his advice. So I went

home, and I prayed and prayed to the Virgin (dear soul that she is), but never an answer came. So one midnight when I was shiverin' with the cold, on my knees, this thought just came all of a sudden into my heart : I'm needin' peace that only the Lord Himself can give me ; I said, 'I will arise and go to my Father ;' and I just felt that moment as if Christ came and took me by the hand, and led me to Him. I just felt in my soul that he had forgave all my sins, and made me one with Himself. And since then, dear lady, there has come nothing that could break my peace. My hard work is just a delight to me every day, and the world is more lovely than I can tell you."

"Have you told all this to your friends and the priests ?" asked her mistress.

"Ah, indeed I have, ma'am. My own folks say I'm no better than I ever was, and Father H. says, 'I'm glad ye are happy again, child ; but be sure you mind yer own religion, and let other people's alone.'"

"Have you left the Catholic Church, Ellen ?" asked the lady, who was greatly interested in her story.

"Left the Catholic Church, ma'am ?" asked the girl, looking up in surprise. "No. Why should I ?"

"You found no peace in penance, confession, nor prayers by your beads, but in going straight to Jesus, who came to take away the sin of the world," said the lady.

"Well, ma'am, but I'm done with them things, and gone to Christ. The Church, you know, trusts in his cross for mercy. Thousands of holy men an' women have been in that church and loved Christ, and I think they will all get the great light by and by. The Lord has them all in His heart, and can do for them, poor dears, as He did for me. Oh no ! I would never forsake them, just because of the greater blessin' I got from Him, above themselves."

Ellen remained two years in this family, attending prayers, and occasionally going to prayer-meetings ; but, except when she could ride five miles to mass, she remained at home and read her Bible on the Sabbath, as she said, "not to break the heart of her mother,

or to anger poor Catherine and kind Pat."

At length a day came when she faltered at the work which she had always done as unto Christ. Her eye and her cheek wore an unvoiced lustre, and the loud beating of her heart called for rest. She asked for a respite, and yet shrank from taking it. "I am so happy here," she said; "but—" here she hesitated a little.

"Why, ma'am," she continued, after a moment: "though he is as lovin' as the sun, Pat's not just our kind o' folk; and he's a bit coarse in his way, and grieves us sometimes. Catherine, poor dear, has got used to him now; but mother and me never will; and yet it is cruel o' me to say it—so lovin' he is to us all."

"Why did Catherine ever marry him, Ellen?" asked her mistress. "You are all so unlike him."

"Oh, dear lady, we were all left peniless, owin' to the hard times at home afore our father's death. Catherine and I was coming to America to make our way in life, and had promised to send for our darlin' old mother as soon as we'd get the passage-money—it was the worth o' the cow and four sheep that was bringing us over. But when the time came for the partin', and the donkey-cart stood ready to take us to the ship, she just swooned away like one dead; and though we had our tickets bought, our hearts failed us, and we said we'd stay and starve in her arms! Just then Pat Malone, a neighbour lad of less bringing up than we, who was goin' in the same ship, come to our cabin, and says he, 'Cheer up, gerls, if one o' ye'll just marry me when we land t'other side, I'll pay the old lady's passage, and fade ye all till we get work; for I have thirty-five pound I've arned here, that I was to buy a big farm with in America. Will ye toss up a penny atween ye to see which 'll take me!'"

Catherine looked very pitiful, first at me and then at my mother, and says she, 'Pat, ye're a kind, honest lad, and were lovin' to yer own mother and sister till ye see 'em safe in their grave. If ye'll promise, afore God and these dear neighbours, that ye'll be as tender o' mine, I'll promise to be your wife on landin';' and

then she fetched a deep sigh from her heart.

"He promised; and that's how Catherine married so unlike a man to herself. But for all he's a bit rough, none can help lovin' Pat for his true heart. But some way I never can be just happy with him."

Ellen was forced, at length, to go home for rest; and left her friends with many tears.

The following Sunday morning, while all the parsonage were sleeping, there came the well known sound of Pat's whip at the kitchen door. When he was admitted, he burst into a violent fit of weeping, and wrung his great brown hands as if in agony.

When asked the cause of his grief, he said, sobbing, "Oh, oh, oh, ! The black cloud hangs over my poor house to-day; Nelly, the darlint o' all our hearts, was took bleedin' at the mouth, and even the best doctor, at three dollars a visit, can't stop it; but says she'll die afore many hours! When she could speak, she says to me, 'Pat, darlin', run to my lovely home, and bring my friends here to me afore I die'."

"Don't stop for yer best clothes, though it be Sunday," he added; "but haste now into my poor sleigh, and may be we'll be in time to get a blessin' from her swate lips yet."

Ellen's kind friends found her bolstered up in bed, with an ashen paleness on her cheeks, but a calm smile on her lips.

She held out her hand and said, "Call them all now, I have a word to say to them."

The poor heart-broken mother and sister were bowed beside her. Pat came with a brother, even rougher than himself, and a few "cousins" he had hunted up for the occasion; and they gathered around the bed, contrasting strangely with the heavenly-looking form upon it—for the countenance of the dying girl was like that of one transfigured.

"I've little time left," she said; "and I want to say this to you all, dear hearts. Trust in the Lord Jesus, and in nothing else. Neither your mass, nor your beads, nor your priest himself, can save you. Nothing but the work of Christ can take away your sins. If you trust in Him, He'll stand by your death-

bed as you see Him doing by mine to-day. Death has no sting for me, dears; and only for leaving ye all I'd be glad to go, for my true home is there;" and she pointed upward.

Turning to the minister she said, "I found great joy in the word of God, sir; and I'd like you to write Pat's name in the Bible you gave me, and to say it is the gift of his dying sister, who prays God with her last breath to love him and reward him for all his kindness to her darlin' mother."

"Oh Pat," she cried turning to him; "love her as your own heart; won't ye, dear?"

With tears and sobs the great rough fellow threw his arm over her, and vowed by all the saints above that he'd "do that same;" and then, at her request, he drew the pillows from under her head, and laid her down.

She moved her hand and whispered "good-bye;" and her friends saw in a moment that the pure spirit had fled.

There was a "wake," and a long funeral, to please Pat; and the strangers who had never heard of Ellen Shannon, said carelessly, as she was borne to her long home, "It is only an Irish funeral."

But there was joy in heaven when the angels welcomed home another of the Lord's redeemed ones. And everywhere, even in the thickest darkness, we shall find His hidden ones.

MR. SPURGEON'S CONVERSION.

In the course of a sermon preached at Rochdale lately, Mr. Spurgeon said he would never forget the period of his conversion. From place to place he went hoping to find peace. At last one snowy cold morning he dropped into a little Primitive Methodist chapel. There was a man who preached Christ very much for the same reason that he (Mr. Spurgeon) did now—namely, because he did not know much about anything else. The text was, "Look unto me, and be ye saved, all the ends of the earth." The preacher, pointing towards him (Mr. Spurgeon), said, "There's a young man

under the gallery who looks very miserable;" and he added, "You will never be happy until you look at Christ. You must look at Him, as God made flesh, as God bearing sin, as the Saviour dying instead of you;" and then, pausing he said, "You know a fool can look. It does not require a wise man to do that. You are weak and sinful; but it does not require a strong or a good man to look." Then, shouting with all his might, the preacher said, "Young man, look now." He did so, and as he gazed his burden fell away; and he who before had been so wretched, left that little house of prayer so happy that from that day to this, with many troubles and a great deal of care, he would not change places with anybody on earth or in heaven, for, while God had any work for him to do on earth, he would rather be here than there, knowing that he should go there when the work was done.

"GO AND TELL HIM."

"If thy brother trespass against thee go and tell him his fault, between him and thee alone."

"I don't want to say anything to him about it."

"Go and tell him."

"I don't want to speak to him."

"Go and tell him."

"I don't want anything to do with him."

"Go and tell him."

"I am afraid it will only make a bad matter worse."

"Go and tell him."

"I may say something that I shall be sorry for."

"Go and tell him."

"I have made up my mind to say nothing about it."

"Go and tell him."

"I think I shall let the whole matter drop."

"Go and tell him."

"Well, I shall not do anything about it."

"Why call ye me Lord, Lord, and do not the things that I say?"—*Boston Christian.*